EIGHT SERMONS PVBLIKELY PREACHED IN THE VNIVERSITY OF OXFORD,

the second at *St Peters* in the *East*, the rest at *St Maries* Church. Begunne in the yeare 1595. *Decemb.* XIIII.

NOW FIRST PVBLISHED BY SEBASTIAN BENEFIELD Doctor, and Professour of Divinity for the Lady MARGARET.

ROM. 1.16.

I am not ashamed of the Gospell of Christ: for it is the power of God vnto salvation, to every one that beleeveth.

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AT OXFORD,
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TO THE RIGHT HONOVRABLE THOMAS *LORD ELLESMERE, LORD HIGH CHANCELLOR OF ENGLAND; AND THE MVCH HONOVRED CHANCELLOR OF THE* VNIVERSITIE OF OXFORD.

RIGHT HONOVRABLE

THese *Sermons*, the first fruits of my labours in the Ministery, preached many yeares since in the *publique assemblies* of this *famous Vniversity*, do now at length adventure to go into the *Country*, to see what entertainement they can finde there. There they doubt not of respect, if they may be graced with the countenance of some *worthy patronage*. It is my part to seeke it for them. And of whom shall I rather seeke it, then of your HONOVR? They were studyed, penned, and delivered in that *renowned Academie*, whereof now, when they are published, your HONOVR is the chiefe ruler. To your HONOVR therfore do they of right belong. Receiue them *much-Honoured Lord* into your protection, & shield them against the tongues of railers. They will say: Is this the *myrrh*, the *incense*, the *gold*? are these the *pearles*, we looked he should bring to the building of the *Tabernacle*? I reply, that *Goats haire*, and the *skins* of *Rammes*, and *Badgers*, are welcome to that worke: and doe wish, that some *willing offering of theirs* may further it. If it be demaunded, why at *this time* I offer *so simple a present* to your *Honourable* view? My answere is; I do it to testifie that dutifull observance, & thankfulnesse, which I owe vnto your HONOVR. We Schollers, of all others must acknowledge Exod. 25.

our selues obliged to your HONOVR. Many, as well in this, as in that other *Vniversity*, might bury their bones in their cloysters, did not your HONOVR daily send them forth to *labour* (God graunt they all proue *labourers*) in the *vineyard of*
Mat. 9. 38. *the Lord*. For mine owne particular; your *Honourable countenance* was of late most ready to settle me in the *Divinity Lecture* for the *Lady* MARGARET, and was within these few weekes as forward to advance me to a *higher preferment*; but it pleased *God* otherwise to dispose of that. This your *Honours* more then credible *benignity* towards one, whom your HONOVR never saw, can I forget? Its impossible. My *right hand*
Psa. 137. 5 should deserue to *loose her cunning*, would shee not take her first opportunity to write of so great bounty. For *this cause*, at *this time*, is *this poore talent of mine* presented to your HONOVR. Accept it *Honourable Lord*, as the *sincere testimony* of my *thankefull heart*; and vouchsafe me still your *Honourable favour*. God Almighty shower downe plentifully of his best blessings vpon your HONOVR, and make you happy, and blessed in all your waies: and after *fulnesse of age and felicity* in this world, crowne hee you with *everlasting glorie* in the *Highest Heavens*. From my Study in *Corpus Christi College* in *Oxford*, July 2. 1614.

YOVR HONOVRS

most bounden in all duty,

and service,

SEBASTIAN BENEFIELD.

THREE SERMONS ON LVKE
CHAP. 9. VERS. 23.

And he said vnto all, if any man will come after me, let him deny himselfe and take vp his crosse dayly, and follow me.

THE righteous[a] branch raised vnto *David* by the Lord God of *Israel*, of whó it was foretold, that he should come, *like a*[b] *purging fire, and like fullers sope, and should be ready to sit downe, to try & fine the siluer, euen the sonnes of* Levi, as also to sift *Iudah* & *Ierusalem*, yea, all that would be his, that their sacrifices and workes might bee as purified gold, acceptable to the Lord as in old time; having descended from the highest heavens; well content in flesh to be[c] *wounded for our transgressions, and broken for our iniquities*, euen then, when he[d] *carried our sorrowes*, was by divers diversly reputed. Some thought of him as of[e] *Iohn Baptist*: of others he was taken for *Elias*; and there wanted not such as said, he was *Ieremy* or one of the old Prophets risen againe: but asking his disciples([f] *whom say yee that I am?*) he heard otherwise. [g] *Thou art that* CHRIST, *the sonne of the living God.*

[a] Ierem. 23.5.
[b] Mal. 3.2,3,4
[c] Esai. 53.5.
[d] Esai. 53.4.
[e] Mat. 16.14.
[f] Vers. 15.
[g] Vers. 16.

And knowing that his disciples (howsoever they were well assured, that he was that *King* and *Priest*, promised to our forefathers, and foreordained by the almighty to saue mankinde) were notwithstanding ignorant of the meanes of mans redēption and salvation, and so were ignorantly by a common error of their time deceived, looking for an earthly kingdom in him

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[h] Psal. 45. 6. whose [h] scepter is a scepter of righteousnesse, he taught them in a few words, what estate & condition, both of his *kingdome* and *priesthood*, should be looked for, even that al our salvation must wholy depend vpon the merit of his *death*, and vertue of his *resurrection*: and so much he signified vnto them, in the former verse, the 22. vers. of this chapter, saying, *The sonne of man must suffer many things, and be reproved of the elders, and of the High Priests, and Scribes, and be slaine, and the thirde day rise againe.*

Having thus instructed them, he delivereth a new doctrine, in these words of my text, whereby all are taught, what must be done by them, who are willing to be partakers of that salvation, which he for his followers hath deserved. Which place is so much the more worthy our memory and due consideration, because small fruit may redound vnto vs, from all, that is delivered concerning *Christ* & the whole *worke* of our *redemption*, except we throughly vnderstand the meanes, by which we may be made his *disciples*. For to them onely belong al the promises of his *kingdome*, and the inheritance thereof. Our Saviour therefore being vnwilling that any thing should be hidden from vs, which might direct vs in the pathway to our salvation, hath *said vnto all, if any man will come after me, let him deny himselfe, and take vp his crosse dayly, and follow me.*

The occasion of these words, although omitted by this *Evangelist*, is notwithstanding expressed by *S. Matthew* in the 22. *ver.* of his 16. chapt. & by *S. Marke*, ch. 8. *ver.* 32. where we read how that *Peter* offended at the former words of *Christ*, wherein he mentioned his owne death, began to advise him to [i] Math. 16. 22. the contrary, and [i] *tooke him aside*, and *rebuked him.* The *Christ* turning backe reproved *Peter*, saying. *get thee behinde me, Sathan, thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.*

And because he knew, that this was a common fault to all his disciples, & therefore much more common to the people, who were all earnestly bent to the heaping vp of worldly wealth, vnwilling to endure tribulations and afflictions, hee thought

thought it now high time to instruct them vnto patience, and therefore called the people with his disciples vnto himselfe, & *said vnto all, if any man will come after me, let him deny himselfe, and take vp his crosse dayly, and follow me.*

Which words containing a *perfect doctrine*, or an *exact rule* sufficient for the teaching or guiding of the followers of *Christ*, do yeeld vnto our consideration three things.

The first, who they are, whom this doctrine concerneth, in these words, *and he said vnto all.*

The second, the condition, for which this doctrine is proposed, in the words following: *if any man will come after me.*

The third, the doctrine it selfe: in the last words, *let him deny himselfe, and take vp his crosse dayly, and follow me.*

They whom this doctrine concerneth, are not comprehended in a small number; for *they are all*; and *he said vnto all.* The condition importeth a necessity of this doctrine, *if any man will come after me.* The doctrine containeth 3. precepts. 1. *let him deny himselfe*; 2. *let him take vp his crosse daily*, 3. *let him follow me.* Of these in their order.

And said vnto all] here is the vniversality of this doctrine, delivered by our Saviour, not onely to his disciples and their successors in the ministery of the church; nor to the people only, which were then with him, but ioyntly to *all*: yet not to *all* simply as some haue defined, but to *all* with a restraint, even to *all* that will *follow him*. For albeit we haue learned that God [k] *will that all men shall be saved, and come vnto the knowledge of the truth*; and [l] *hath shut vp all in vnbeliefe, that he might haue mercy on all*; and [m] *would haue no man to perish, but that all should come to repentance*; yet if our vnderstanding of these, & the like places be right, we shall finde, that their generality is also restrained. *God will that all men shalbe saved*, 1. Tim. 2. 4. yet God will not that all men shall be saved. For *Tophet is prepared of old; it is even prepared for the King, it is made deepe & large; the burning thereof is fire and much wood, the breath of the Lord like a river of brimstone doth kindle it*, Esai. 30. 33. *God hath shut vp all in vnbeliefe, that he might haue mercy on all*, Rom. 11. 32. yet

[k] 1. Tim. 2. 4.
[l] Rom. 11. 32.
[m] 2. Pet. 3. 9.

God will not haue mercy on al. For *he will haue mercy on whom he will haue mercy, and whom he will, he hardeneth*, Rom. 9. 18. *God would haue no man to perish, but would that al should come to repentance*, 2. Pet. 3. 9. yet he will haue some man perish, & denieth some to come to repentance. For he hated *Esau*, & made his mountaines wast, and his heritage a wildernesse for dragons, Malach. 1. 3.

What shal we say then? that there is mutability in the highest? God forbid. [n] *Heaven and earth shall perish, before one iot, or one tittle of his word shall escape not fulfilled.* He willeth that [o] *all shall be saved*, and therefore it must be so. He saith, *al shall not be saved*, and how can it be otherwise? *All* indeed shall be *saved*, if by *all*, wee vnderstand the elect and chosen of God. But if vnder *all* we comprehend the reprobate, *all shall not bee saved*. Say all the elect, [p] *not one of them shall perish*; all shall repent; for *God will haue mercy on all*. Say all the reprobate; *all shall perish*, and none shall repent, for mercy shall be shewed to none.

[n] Mat. 5. 18. Luk. 16. 17.

[o] 1. Tim. 2. 4.

[p] Ioan. 17. 12.

[q] *Ita dictum est, omnes homines vult salvos fieri, vt intelligantur omnes praedestinati, quia omne genus hominum in iis est.*

S[t] *Augustine* in his booke *de correptione & gratia*, *cap.* 14. teacheth asmuch. [q] *God will*, saith he, *that all men shall be saved*, meaning by *all*, *all* that are predestinate to salvation, because all sorts of men are amongst them. Kings & private men, Iews and Gentiles, Grecians, and Barbarians, bond and free, men & women, rich and poore, *all* are one in Christ Iesus. *All* are chosen and predestinate to liue with Christ; but then by all wee must vnderstand (as the [r] learned haue well noted) *Omnia genera singulorum, non singula generum*, all sorts of particulars, not each particular of all sorts. And so *Kings, and private men, Iewes*, and *Gentiles, men* and *women*, and the rest are predestinate to salvation, though not *every King*, & *every* privat man, *every* Iew and *every* Gentile, *every* man and *every* woman, & so forth in the rest. For he that was worthy to take the booke, and to open the seales thereof, because he was killed, *Rev.* 5. 9. hath *redeemed men and women to God by his blood, out of every kindred, and tongue, and people, and nation.*

[r] Perkins in his golden chaine. p. 341.

[s] *Dictum est Pharisaeis*, Decimatis omne olus: *vbi non est intelligendū nisi omne, quod habebant. Neq; enim* omne olus, *quod erat in toto terrarū orbe, decimabant.*

It was [s] said vnto the *Pharises*, *Luk.* 11. 42. *yee tithe all herbs.*

hearbs. Is it credible, that they tithed all the hearbs, which the earth yeelded? vnderstand rather, that they tithed all such hearbs as they had.

St *Paul* saith, giue none offence, [t] even as I please all men in all things, 1. *Cor.* 10. 33. yet who knoweth not, how far he was from pleasing the silver smyth *Demetrius*, & others of the Iews which persecuted him. He meant therefore by *all* men, *all sorts* of men gathered together in the Church of Christ.

It is a rule of St *Augustines*, and a rule full of truth, that *all* may be vsed for *many*, and *many* for *all*, though sometimes *all* cannot be *many*, nor *many*, *all*. His discourse is to be read in his 6. booke against *Iulian* the *Pelagian* and 12. *Chap. Possunt esse aliqua omnia, qua non sunt multa*, saith he, &c. Of somethings we may say, they are *all*, when we cannot say they are *many*; as we say *all* the Euangelists, but cannot say *many*, because they are but foure. Againe, of somethings we may say they are *many*, when we cannot say they are *all*: and so we say *many* do beleeue in Christ, when *all* doe not beleeue, for *all men haue not faith*, 2. *Thess.* 3. 2. But that which God said to *Abraham*, in thy seed *all the nations of the earth shall be blessed*, *Gen.* 12. 3. expounded by himselfe saying, *I haue made thee a father of many nations*, sufficiently declareth the indifferent vse of *all* and *many*. *By one man sinne entred into the world, and death by sinne, and so death went over all men*, *Rom.* 5. 12. and here, *all* are but *many*: for in the 19. ver. of the same Chapter it is said, *by one mans disobedience many were made sinners*. Againe in the same Chapter & 18. vers. we read, that *by the iustifying of one, the benefit abounded towards all men to the iustification of life*. Where by *all* men, only *many* are vnderstood: for in the verse following 19. verse it is said, *By the obedience of one, many shall bee made righteous*. So then [u] *all* nations of the earth shall be blessed in the seed of *Abrahã*, not as if *all* must needs be blessed, but because that *all* that shall be blessed, shall be blessed in his seed: & so [x] by one mans disobedience *all must be condemned*, not as if *all* of necessitie *must be condemned*, but because *all* that must bee condemned, must be condemned in that one mans disobedience: and

[t] Sicut & ego omnibus per omnia placeo *Numquid enim qui hoc dixit, placebat etiam tam multis persecutoribus suis? Sed placebat omni generi hominum, quod Christi congregabat Ecclesia.*

[u] Gen. 12. 3.

[x] Rom. 5. 12.

7 Rom. 5.11. 7 *all men shalbe iustified by Christ his iustice*, not as if *all* necessarily *must be iustified*, but because all that shall be *iustified*, shall be iustified by *Christs iustice*. The holy Ghost then vseth this word, *all*, to giue vs to vnderstand, that none may bee blessed but in *Abrahams* seed; none condemned, but by *Adams* disobedience, and none saved but by *Christs* iustice.

1 Aug. contr. Iulianum Pelag. lib. 6. c. 12. *Sicut possumus dicere, in aliquam domum per vnam ianuam intrare* OMNES, *non quia* OMNES *homines intrant in eãdem domum, sed quia nemo intrat nisi per illam.*

If there be 1 one way into a house by one only dore, we properly say, that *all men* goe into that house by that dore, not because *all men* goe into that house, for thousandes will never come neere it by thousands of miles; but because *all* that come into that house come in by that dore. So is it here: wee haue one way to salvation, by one only dore, the iustice of Christ; & the ever true God saith, that *all men* shall bee saved by Christs iustice, not because *all* shall bee saved, for assuredly the lake burning with fire and brimstone never to be quenched, is not prepared in vaine; but because *all* that shall be saued, shall bee saved only by Christs iustice.

Truth cannot passe forth without contrarieties & quarrels of iudgements; and no marvaile, for so it hath beene from the beginning. *Kain* could not indure that his brother *Abels* oblations should be acceptable to the Lord, & not his, but hee would kill him for it, *Gen.* 4. 8. *Esau* hated *Iacob* because of the blessing wherewith his father blessed him, and thought in his mind to slay him for it, *Gen.* 27.41. The kingdome of darknes was ever against the kingdome of light. The Scribes and Phariſes were grieved with Christ: infinite haue beene the Hereticks which haue opposed themselues against the glory of the Gospell. And now, though the truth it selfe teacheth vs, that these generall propositions before alleaged, cannot be spoken of, *all*, simply, but with a restriction; and that *all* shall not bee saued; yet they who haue giuen their names to the womã that sitteth vpon the skarlet coloured beast, hauing beene often drunken with the blood of the Saints and Martyrs of Iesus, do band themselues against the Lords annointed, and teach that for truth, which that lying woman, the mother of abominations, hath taught them, saying: **There is an vniversall election*

* See Perkins golden chain cap 54. error. 1. p. 199.

by

by which Almighty God, without any restraint or exception of persons, hath purposed by Christ to redeeme and reconcile vnto himselfe, all mankind, the whole nature of man decayed in Adam; even every private man, so that no man may be called reprobate, no man exempted from salvation.

But as *Aarons* rod devoured the rod of the Sorcerers, *Exod.* 7, 12. so will truth devoure errour. They say, there is an *vniuersal election*, the truth saith, *few are chosen*, Mat. 20. 16. They say that *al mankind*, yea *every privat man* is redeemed & recõciled to God by Christ; the truth saith, that *Christ gaue himselfe for vs, that he might redeem vs frõ al iniquity, & purge vs to be a peculiar people vnto himselfe*, *Tit.* 2. 14. They say, that Christ gaue himselfe as well for *them*, whom we call *reprobate*, as for the *elect*. The truth saith, *I lay down my life for my sheepe*, *Ioh.* 10. 15. They hereto reply, that *all men* are Christs sheepe; the truth it selfe answereth them: *My sheepe heare my voice, and I knowe them, and they follow me, and I giue vnto them eternall life, and they shall never perish, neither shall any plucke them out of mine hand*, *Ioh.* 10. 27, & 28.

They adde further that *all men shall be taught of God*, *Esai*, 54. 13. and therefore that all men may be saued; else, if all men may not be saved, to what end shall all be taught of God? I answer them, with that, which St *Austine* hath in his booke, *de prædestinatione sanctorum*, *cap.* 8. *If*, saith he, *in a citie there bee but one schoolmaster, we may well say of him, this man teacheth all in the citie, not because all men in the citie are taught, but because no man is there taught, except he be taught by him.* Even so God teacheth *all men* to come to Christ and be saued, not because *all men* therefore come and are saved, but because no man commeth and is saved, except hee bee taught by God. If this be so, say they, what is become of Gods iustice, why doth he teach some, and not others; choose some and not all?

Such busie & too curious demanders may learne of S. *Paul*, that Gods will and pleasure is the onely chiefe cause, why hee *electeth* some, & *reproveth* the rest; that this point of doctrine, is to be beleeued by faith, not to be examined by reason: and that

* *Sicut integrè loquimur, cum de aliquo literarum Magistro, qui in ciuitate solus est dicimus* OMNES *iste hic literas docet; nõ quia* OMNES *discunt, sed quia nemo nisi ab illo discit, quicunq; itaq; literas discit ita fieri dicimus,* OMNES *Deus docet Venire ad Christũ; non quia omnes veniunt, sed quia nemo aliter venit.*

that whosoever shall dispute, to find a reason of Gods wil, besides that which is revealed in his word, is a pleader against God. [a] Rom. 9. 20. *O man*, saith he, *what art thou, that pleadest against God?* But, I minde not to enter into the depth of this doctrin; I leaue it, as better beseeming greater yeares, and riper iudgements, and the rather, because not long since this same secret, how profound soeuer it is, hath beene learnedly discouered out of this place, by a zealous disposer of Gods secrets. Only I may warne them that shall so plead against God, in whose handes they are, as [a] pots in the hands of the potter, that they take heed least themselues be among thē, whom the same God, with his sceptre of yron shall [b] crush and breake in peeces like potters vessels. And so I come to the second thing considered in my text.

[a] Rom. 9. 21.

[b] Psal. 2. 9.

Such is the condition for which this doctrine is delivered, that thereby every one, that will be Christs Disciple, is assigned to the necessary obseruance thereof. If he bee a [c] *vessell of honour*, hauing his name written in heaven, exempted from the power of Sathan, as deare to God, as is the apple of his eie, yet *in comming after Christ*, he must bee directed by *Christ* his doctrine; he must *deny himselfe*, he must *take vp his Crosse daily*, and must *follow him*. It is not then put to our choice, to doe, or not to doe after this rule prescribed vnto vs by our Saviour, but we must doe after it: otherwise a heavie dome is pronounced against vs; [d] *I knowe you not*, you cannot *come after me*. Then shall we bee [e] *as okes with fading leaues, and as gardens that haue no water*. Our selues, how well soever we think of our selues *shall bee as towe*, and our pleasures as *sparkes*, & we shall both *burne together*.

[c] Rom. 9. 21.

[d] Mat. 7. 23

[e] Esai. 1. 30. 31

How much better is it for vs to harkē vnto the voice of our Lord, and to be ruled by him? He teacheth vs that we must *deny our selues*, and *take vp our crosses dayly*, and *follow him*, if wee will be his disciples. A hard doctrine indeed for flesh & bloud to consent vnto, yet a necessary one, and therefore not to be refused. You will count him a bad servant, vnworthy his masters favour, that will not do, or grieue to doe, that which his

master

maſter ſhall command. The wiſe man ſaith, that, howſoever *the pleaſure of a king is in a wiſe ſervant, yet his wrath ſhal be towards him that is lewd*, Pro. 14. 35. *Gehazi* offends his maſter *Eliſha*, becauſe he takes mony and rayment of *Naaman* the *Syrian*; but how ſhall *Gehazi* be rewarded for it? *The leproſie of Naaman ſhall cleane vnto him, & to his ſeed for ever, & himſelfe ſhalbe a leaper as white as ſnow*, 2. *King*. 5. 27. The king of *Egypts* chiefe baker muſt not offend his maſter, without loſſe of his head, *Gen*. 40. 22.

If we be *Chriſts* ſervants why do we not, or why grieue wee to do, that which he enioineth vs? If he be [f] *our maſter*, where *is his feare*? Surely he is not a king in vaine; his lewde ſervants ſhall ſmart for their lewdneſſe. Why do we grieue him? If we would giue him leaue; if we would but ſweepe our houſe, and make it cleane for him; he would come downe vnto vs, and would dwell in vs. Why do we offend him? *Whoſoever ſhal offend one of theſe little ones, which beleeue in me, ſaith Chriſt, it were better for him, that a milſtone were hanged about his necke, & that he were drowned in the depth of the ſea*, Mat. 18. 6. What! ſhall the offenders of the little ones that beleeue in *Chriſt* bee ſo hardly entreated? and ſhall we, that offend *Chriſt* himſelfe, looke to eſcape blameleſſe?

[f] Malac. 1. 6.

S. Chryſoſtome is of opinion, that there cannot be a more grievous ſore to a mans conſcience, then to offend Chriſt, for in his 37. homil. out of the 11. Chap. of Mat. he ſaith; * *Howſoever men iudge of hell, as of a place of the moſt bitter, and the extreameſt torture that may be; yet I thinke, and will alwaies teach, that it is a more bitter and an extreamer torture to offend Chriſt by living ill, then to be tormented in hell fire*. Yet, aſſure your ſelues, that they which goe downe to hell for their tranſgreſſions againſt the LORD, haue not very eaſie, and pleaſing puniſhments; for, *their worme ſhall never die, their fire ſhall never be quenched*, and *themſelues ſhall be an abhorring to all fleſh*, Eſa 56. 24. Since then it is ſo dāgerous a thing to *offend* our *Chriſt*, let vs indeavour to offend him no more.

* *Etſi multi Gehennam omnium malorum ſupremum, atq; vltimum putāt: ego tamen ſic cenſeo, ſic aſſiduè prædicabo, multo acerbiùs eſſe* Chriſtum offendere, *quā* Gehennę malis *vexari*.

The diſpleaſure of an *earthly king* bringeth many enimies

with it; and shall the *King of all kings*, moued to wrath and displeasure by our wanton and vitious liues, not be able to set his creatures against vs? yes. For his hand is stretched out still. For
* Iosh. 10. 13. him, the * *Sunne* abode in *Gibeon*, and the *Moone* stood still in
* Iosh. 10. 11. *the vally of Aialon*, and there rained * haylstones from heaven to take part, in the discomfiting of the fiue kings of the *Amorites*, Iosh. 10. 5. For him fire and brimstone fought against *Sodome* and *Gomorah*, Gen. 19. 24. For him, the water returned, & covered the chariots and horsemen, even all the host of *Pharaoh*, Exod. 14. 27. For him, the earth opened her mouth, and swallowed vp the murmurers, *Dathan* and *Abiram* with their families, and all the men that appertained to *Korah*, & all their goods, Numb. 16. 32. For him, the Lyons spoiled the Idolaters, their wiues, and their children, and brake all their bones in peeces, Dan. 6, 24. For him, two Beares came out of the forrest, and tore in peeces two and fortie of them, which mocked *Elisha* in his way to *Bethel*, 2. King. 2. 24. Thus hath God dealt with them, with whom he hath beene displeased; and yet, his hand is stretched out still. O that the wicked would consider this, and at last forsake their wickednesse.

But, I feare me, their blindnesse is so great, that they wil not see: [g] they *draw iniquitie with cords of vanitie, and sinne as with*
[g] Esai. 5. 18. *cartropes*: [h] they *speake good of evill*, and *evill of good*: [i] they are
[h] Vers. 20. *wise in their owne conceits*: many of them are [k] *mightie to drinke*
[i] V. 21. *wine*, and among them, they are greatest, who are strongest *to*
[k] V. 22. *powre in strong drinke*. I could wish that such would read over the 22. verse of the 5. Chapter of the Prophecie of *Esay*, it is but short, and happely it may yeeld them a soveraigne salue for their sore: without doubt if they haue any feeling of God, they will stand in awe of him, when hee denounceth a woe against them; and if they will passe but the next verse, and come to the 24. they shall there find, that, *as the flame of fire devoureth the stubble, and as the chaffe is consumed of the flame; so their root shall be as rottennesse, and their budde shall rise vp like dust*, the reason is added; *because they haue cast off the law of the Lord of hosts, and haue contemned the word of the holy one of Israel.*

It

It may be they are the loather to leaue their pleasures, and to part with their sinnes; because they haue some perswasion, that God hideth his face from them, and seeth them not. Let them not deceaue themselues; a godly preacher assureth them, that their pleasures are spurres, & their sinnes very hypocrits, hony in their mouthes, but poyson in their stomacks. Could *Samuel* tell *Saul* all that was in his heart? 1.Sam.9.19. & could *Elisha* know that *Gehazi* had taken bribes? 2.King.5.26. And shall not God bee able to knowe the deedes and thoughts of men? yes, if *Miriam* & *Aaron* speake but against *Moses*, the Lord will heare them, Num.12.2. & old *Sarah* must not think to laugh, and not be seene. Gen.18.13. *Hel and destruction are before the Lord*, saith [l] *Solomon*, *how much more the hearts of the sonnes of men? He hath* [m] *measured the waters in his fist, & counted heaven with his spanne, & comprehended the dust of the earth in a measure, and waighed the mountaines in a waight, & the hils in a ballance*, there is no thought hid from him. Let them therfore harkē vnto the words of this God in the 3.Chap. of *Mal.* vers.5. *I will come neere to you to iudgement, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and against them that vex the widow, and the fatherlesse, and oppresse the stranger; and against all that feare not me, saith the Lord of hosts.*

[l] Prov.15.11.
[m] Esai.40.12.

If *Elah* king of *Iudah* drinke till he be drunken, his servant *Zimrie* must kill him, 1.King.16.9. If the men of *Gibea* play the adulterers with an harlot, 25000. *Beniamites* must loose their liues for it, Iudg.20.46. If *Achan* be found to bee covetous, he, & all that he hath, must be burnt with fire, Iosh.7.24. If the swearer persist in his swearing, the lyer in his lying, the idle minister in his idlenesse, and every wicked one in his wickednesse, behold, he that [n] *treadeth the winepresse of the fiercenesse and wrath of Almightie God*, shall come quickly, [o] cloathed with a *garment dipt in blood*, his *eyes* shall be *as a* [p] *flame of fire*, out of his [q] *mouth* shall come *a sharp sword*, his reward shal be with him to thrust every one of them into the ever burning

[n] Rev.19.15.
[o] Vers.13
[p] Vers.12
[q] Ver.15.

pit. This shall be the portion of their cup, if they will not turne from their wicked waies.

But if they will returne from all their sinnes, and keepe the statutes of the living God, and doe that which is lawfull and right, God will haue mercy on them. If their transgressions were more in number then the sands of the earth, yet God wil be ready to forgiue them. *Rehoboam* could no sooner *humble himselfe*, but he was forgiven, howsoever before he had *forsaken God*, 2. Chron. 12. 7. *Manasseh did evill in the sight of the Lord, like the abominations of the heathen*, and was therfore taken by the *Captaines of the king of Assyria*, *put in fetters, bound in chaines, and caried vnto Babel*, yet he could no sooner pray vnto God, but his *prayer* was heard, and God *brought him backe againe to Ierusalem*, & placed him in the kingdome, 2. Chron. 33. 13. If the *thiefe*, even thē, when he is on the crosse will pray to Christ to remember him, Christ will tell him, that he shall be that night with him in Paradise, Luk. 23. 43.

Since then, such is the compassion of our God, let vs not greeue him; let vs not provoke him to [r] stretch over vs the line of *Samaria*, and the plummet of the house of *Ahab*, lest so hee *wipe* vs, *as a man wipeth a dish, who wipeth it, and then turneth it vpside downe*: let him that is *covetous* be covetous no more; let the *swearer* sweare no more; let every one mend one; and then our [s] *crimson* sinnes shall be *white as snowe*, and our *skarlet* sins shall be *as wooll*; for God hath spoken it, Esa. 1. 18. Is there any soule among vs, that hath oft times fallen, and most infinitely offended his maker? with such a soule God communeth in the 3. of Ierem. 1. in this sort: *They say, that if a woman depart frō her husband, and do ioine her selfe to another man, she may not return to her first husband againe*, for that she is *polluted* and *defiled*; & yet whereas thou hast departed from me, and hast committed fornication with many other lovers, doe thou *returne vnto me againe*, and I will receaue thee, saith Almightie God.

[r] 2. Kin. 21. 13

[s] Esai. 1. 18.

Remember the *Ninevites*; Gods sentence was gone out against them: [t] *yet 40. daies and Nineveh shall bee overthrowne.* Come, see, & taste, how good our God is: [u] *the mountaines shall re-*

[t] Ion. 3. 4.

[u] Esai. 54. 10.

remoue, and the *hills fall downe*, but Gods mercyes *shall not depart* from his people, neither shall the *covenant of his peace fall away*. The *Ninevites* could no sooner in detestation of their former liues, [x] *proclaime a fast, put on sackcloath*, and turne frō their wicked waies, but [y] God *repented him of the evill, which he had said, that he would doe vnto them, & he did it not*.

[x] Ion. 3. 5.
[y] Ver. 10.

Let vs looke to our selues: Gods sentence is given, against all *Idolaters, adulterers, wantons*, and the like, they shal not *inherite the kingdome of God*, 1. Cor. 6. 10. yet let not such despaire of Gods mercy, & so be hardned to persist in living wickedly; the *Ninevites* can assure them, that they may be forgiven. If they haue fallen, they may rise againe; if they haue been lost companions, yet they may be saved; if they haue committed *adultery*, or haue been *drunken* for the time past, they may be *continent*, and *sober* for the time to come: if they haue delighted in *lewd* and *evill company*, they may hereafter acquaint themselues with *good*. This only is necessary that they beginne their conversion out of hand, that they *repent vnfeignedly*, & throughly reforme themselues. If they do this they shall liue. Yea we must all do so, or else we shall not liue. We must *repent* vs of our sinnes from the bottomes of our harts, and turne frō our wicked waies, and now at last begin *to deny our selues* and *to take vp our crosses dayly* and *to follow Christ*; and this is the doctrine which I noted in the third place.

Dioscor. li. 4. ca. 77. Describing the nature of the * *rose-laurel*, saith that the flower thereof is a very strong poison to al cattle and foure footed beasts, but to men of a soueraigne remedy against poison: of such a nature is this doctrine of our *Saviour*. It is as poison to the *wicked* and *vnbeleeving*, the very [z] *savour of death vnto death*; but to the *godly* and *beleeving*, it is a preservatiue against poison, even the [a] *savour of life vnto life*.

* *Nerii sive Rhododaphnes.* Enecant folia floresq; ejus jumenta quadrupedesq; omnes. Eadē hominī contra venenatorum morsus medicinā faciunt. *Vide & Leon. Fuchsium Comment. de hist. stirpium cap. 204.*

[z] 2. Cor. 2. 16.
[a] Ibid.

The first precept contained therein is, *that we must deny our selues*; in which the whole nature of man is reiected and disallowed, togither with all the powers and desires thereof, as far vnfit to be in any of *Christs* disciples. *What is man that he should be cleane? and he that is borne of a woman that he should be iust?*

[b] Psal. 51. 5. Iob. 15. 14. we are [b] borne in iniquity, and our mothers haue
[c] Gen. 6. 5, conceived vs in sinne; yea, we are seruants of sin; [c] all the imaginations of our hearts haue been evil even from our youth. By this corruption of our nature, selfe loue hath beene so rooted in vs, that we marveilously please our selues, even in our worst desires. But *S. Paule* telleth vs, that *the wisedome of the flesh, is enmity against God, because it is not subiect to the law of God, nor indeed can be*, Rom. 8. 7. Wherefore since they that liue in the flesh, overruled by the affections and pleasures which are naturally engrafted in them, cannot please God; it is very necessary that we deny our selues in renouncing all such delights, in humbling our selues vnder the almighty hand of God, and consecrating our selues wholy to him through the obedience of faith. We then being cõmanded *to deny our selues*, are commanded nothing else, then that, which is signified by the *mysterie of regeneration*, Iohn. 3, 3. & by the *mortifying of our earthly members*, Colos. 3. 5. In the first place *Christ* telleth vs: [d] *Except a man be borne againe, he cannot see the kingdome of God.* In
[d] Ioan. 3. 3.
[e] Coloss. 3. 2. the other *S. Paule* warneth vs [e] *to set our affections on thinges which are aboue*, and *not on things which are on earth. Abraham* denied himselfe when he went *out of his country*, and *from his kindred*, and *from his fathers house*, not knowing whither hee should go, or where he should finde any rest, Gen, 12. 1. *Moses* denied himselfe, when he *refused to be called the son of Pharaohs daughter*, and chose rather *to suffer adversity with the people of God, then to enioy the pleasures of sins for a season*, Heb. 11. 24. *Paule* denied himselfe when he accounted *all things losse*, & iudged them *to be filthe* for *Christs* sake, Phil. 3.

* *Sic nullo nos pacto corpori nostro parcere vult, vt neq; si caeditur, neq; si pellitur, neq; si vritur, nec si quid aliud eiusmodi patitur, ei parcamus.*

Wilt thou know what it is to deny thy selfe, saith *S. Chrys. hom.* 56. in 16. Matt? Then consider what it is to deny another man. If thou seest another beaten with rods, or imprisoned, or stoned, or suffer any other ill, as hunger, thirst, cold, nakednes, or the like, and doest not seeke to helpe him, nor takest pitty vpon him, then *thou deniest him*: * so if thou wilt *deny thy selfe*, thou must not favour thine owne body, whensoever it shal be beaten, or stoned, or burnt, or howsoever it shall bee afflicted.

S. Gre-

S. Gregory vpon *Ezechiel* saith, *Semetipsum abnegat, quicunq; mutatur ad meliora, & incipit esse quod non erat, & desinit esse quod erat.* Be thou changed from worse to better, and beginne to be that which thou hast not beene, and leaue of to be that which thou hast beene, and thou hast denyed thy selfe. *S. Hierom.* in 16. of Matth. saith that he,* that putteth of the old man with his workes, denieth himselfe. But, howsoever *Christ* hath commanded vs to deny our selues, we may not presume of our owne ability herein. For he that is † borne againe, is borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God, by the seed of his word, by the liuely operation of the holy *Ghost*.

* *Qui deponit vererem hominem cum operibus suis, denegat semetipsum.*

† 1. Pet. 1. 23.

Yet God would not haue vs to be idle and careless, he hath therefore appointed certaine exercises for vs, as good helpes for our denying our selues. 1. *We must pray for Gods assistāce.* So did David; *Create in me a clean heart O God, & renue a right spirit within me*, Psal. 51. 10. So did the spowse; *draw me, & we wil follow thee*, Cant. 1. 3. So did the Apostles: *Lord encrease our faith*, Luk. 17. 5.

2 *We must vse a dayly & a serious meditation of our professions and vocations.* As God hath called every man, so let him walk. Rom. 7. 17. We giue no smal occasion to sin when we carelesslie forget our estates, or but seldomly thinke of them, and that as by the way, nothing mindfull of our accompt which we are to render vnto God, who is ready to require at our handes, the bloud of all such as shall perish by our negligence. The consideration hereof without doubt made *Dauid* pray to the Lord, that he would lay the pestilence vpō him & his fathers house, and spare the people committed to his charge, 2. Sam. 24. 17. the like affection was in *Moses*, when he praied that his name might be rased out of the book, wherin God had written him, rather then the sinnes of the people vnder his governement should not be for forgiven, Exod. 32. 32. Such was the zeale of *S. Paule*, when he wished with his owne damnation, to redeeme the reiection of the Iews, Rom. 9. 3. Such should be the affection, loue, and zeale of all the ministers of Gods word.

But

g Ruth. 1. 20. But as shee in respect of her tribulations, said, g *call me no more Naomi, but call me Mara*, that is, call me no more beautifull, but call me bitter; so may too many of the ministery of this age, say very iustly, call vs no more Pastors, that is feeders of our flockes, and call vs no more Doctors, that is, teachers of others; but call vs robbers, for such wee are: call vs sleepers, for we never watch in our vocations: neither is there any other reason, why they should be called pastors and doctors, which feed not, & teach not the people committed to their charges, then that the Idols which h *Rachel* stole were called Gods, because in *Labans* iudgment they were like Gods, when indeed they were very stockes. Such may learne of *Salomon*, that as a bird is that wandreth from her nest, so is a man that wandreth from his owne place, Prov. 27. 8.

h Gen. 31. 19.

3 We must duely consider the estate of the things of this world, and conferre them with things celestiall and eternal: & so finding nothing vnder heaven, worthy to make vs desirous of our liues, we shall be the more ready to deny our selues. The preacher *considered all the works that were done vnder the sunne, and behold, all was vanity and vexation of the spirit*, Eccle. 1. 14. i He made great works, he built houses, he planted vineyards, he had large k possessions of beeues and sheepe; and he l gathered togither silver and gold, the chiefe treasures of kings and provinces; he provided himselfe men singers and women singers, yea all the delights of the sonnes of men; m whatsoever his eies desired, he withheld it not from them; he withdrew not his heart from any ioy, he was great, and encreased aboue all that were before him in *Ierusalem*; yet when he *looked on all his workes that his hands had wrought, behold all* was *vanity and vexation of the spirit*, Eccles. 2. 11. Of such a spirit was *S. Paul*, iudging all the things of this worlde to bee drosse for *Christs* sake, yea, he desired *to be dissolved and to bee with Christ*, Phil. 1. 23. He saw a law in his members, rebelling against the law of his mind e, leading him captiue vnto the law of sin, which was in his members, which made him to cry out, *O wretched man that I am, who shall deliver me from the body of this death?* Rom. 7. 24.

i Eccl. 2: 4.
k Ver. 7.
l Ver. 8.
m Ver. 10.

7.24. As for the Epicures and carnal men, who, making [n] their belly their God, admire the things of this world, and thinke it farre better to be a [o] liuing Dogge, then a dead Lyon, not caring how abiect and vile soeuer they be, so that they may liue: they may know, that it shall advantage them nothing [p] to winne the whole world, because they destroy and loose themselues for it: they may beleeue, that *whosoeuer will saue his life shall loose it, and whosoeuer shal loose his life for Christs sake, the same shall saue it*, for he that is all truth hath said it, Luk. 9.24.

[n] Philip. 3.19

[o] Eccles. 9.4.

[p] Matt 16.26.

4 The careful breeding of a man from his childhood, shal bee much available to the *denying of himselfe*. To doe or to suffer, whatsoeuer, contrary to the sence of the flesh, shall bee very easie to him, that hath beene taught, and accustomed in his first yeares to keepe vnder, and to bridle his affections. *It is good for a man, that he beare the yoke in his youth*, saith the Prophet, Lament. 3.27. for so when afflictions grow greater, his patience also by experience shall be stronger.

Here all governours to whom the oversight of the younger sort is committed, may remember themselues of their duties, *Plin. lib. 7. cap.* 2. reporteth of a nation in *India* called *Pandora*: that the inhabitants thereof haue * hoare hayres when they are young, but blacke, when they are old. I would it might not be reported iustly of this place, that many schollers, young gentlemen, & others, come to our Vniversitie, as it were with hoare hayres, well nurtured, full of tokens of sobrietie & modesty; which staying here but a short time, haue blacke haires, (such is the contagion of this place) their manners are lost; the tokens of their modesty and sobrietie are no more to be seene. For the better wiping away of this blot, it were to be wished, that all they, who are any way in place to governe, (remembring, that [q] a child set at liberty maketh his mother ashamed, and that wisdome is giuen by the rod and correction) would bee no lesse carefull to teach the young ones vnder their rule to walke in truth, then was that noble Lady to teach her children, 2. Iohn. 4.

* Ctesias *tradit, gentem ex his quæ appellatur Pandoræ, in couallibus suis, annos ducentos viuere. In iuuentâ candido capillo, qui in senectute nigrescat.*

[q] Prov. 29.15.

It remaineth that I should come to the second precept, but

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1. Sam. 6. 10 that, with the last I must omit, because of the shortnesse of the time. Here therefore I will conclude. As the *Philistines shut vp the calues at home*, whilst the *two milch-kine* caried the arke of the Lord to *Bethshemesh*, because the crying of the calues should be no stay to the kine; even so let vs, that liue here on earth as pilgrims, travailing towards our owne home, shut vp as it were, al things wherein we haue delighted, let vs *deny our selues*, let vs not giue eare to the cryings of our Fathers & Mothers, or of any our wretched companions, that they bee no stay to vs in this our iourney; and then as these kine went on, till the Lord brought them where the arke should rest, so shall we goe on, till the Lord bring vs where our rest shall bee. To which rest of blessednes the Lord of his infinite mercy vouchsafe to bring vs all, for the loue of his only sonne, our Saviour, *Iesus Christ*.

THE SECOND SERMON ON LVKE, CHAP. 9. VERS. 23.

And he said vnto all, if any man will come after me, let him deny himselfe, and take vp his Crosse dayly, and follow me.

[a] Zach. 5. 1.
[b] Zacharias.
[c] Zach. 5. 2.
[d] Vers. 3.

THat [a] *flying booke*, which the [b] sonne of *Berechiah* saw in a vision, [c] bearing *in length* 20. *cubits*, and *in breadth* 10. cōtained [d] that curse, which then was gone forth over, and yet is continuing vpon the face of the whole earth. For *every one that stealeth shall be cut off, as wel on this side*, as on that: and *every one that sweareth shall be cut off, as well on this side*, as on that: and every one that maketh light of the law of his God shall be cut off, as well on this side, as on that: Of this curse flying about with this booke, the LORD *of hosts* hath said, [e] *I will bring it forth, and it shall enter into the house of the thiefe, and into the house of him, that falsly sweareth by my name, and it shall remaine in the midst of his house, and shall consume*

[e] Vers. 4.

same it with the timber thereof, and with the stones thereof.

When not long since I began the vnfolding of this peece of Scripture which I haue now read vnto you, containing a perfect doctrine, or an exact rule, sufficient for the teaching, or guiding of all that will follow Christ, then in part I declared the meanes, by which we might be so qualified, that the curse of this flying booke, might no way take hold of vs, or any our houses. Then in this Scripture I considered,

First the vniversalitie, in these words, *And he said vnto all.*

Secondly, the necessitie implyed in the condition, in the words following, *if any man will come after me.*

Thirdly, the doctrine it selfe, divided into 3 præcepts, in the last words, *let him deny himselfe, and take vp his crosse dayly, & follow me.*

You heard then, that this doctrine was vniversall, for that Christ delivered it vnto *all*, yet to *all* not simply, but to *all* with a restraint, to *al* the elect, not to any one of the reprobate. And then likewise you heard that this doctrine was necessarie: for that every one that would not harken to the same, was to look for no better, then to be cast into olde, deepe, and large [f] *Tophet*, whose burning is *fire and much wood*, kindled with the *breath of the Lord*, as with a *river of brimstone*. And then last of all, I spake of the third præcept, wherein you heard that the whole nature of man was reiected and disallowed, together with all the powers and desires thereof, as farre vnfit to bee in any of Christs Disciples; & therefore that a necessitie was laid vpon vs to renounce all fleshly delights, to humble our selues vnder the Almightie hand of God, & to consecrate our selues wholly to him, through the obedience of faith, and that for the better performance hereof, wee ought, *First*, to pray for Gods assistance. *Secondly*, to vse a dayly and a serious meditation of our professions and vocations. *Thirdly*, to conferre the estate of the things of this world, with things celestiall and eternall. And *lastly*, to be carefull of our living and conversing even from our childhood, till both our feete bee put into the graue. So farre I then proceeded as God gaue vtterance, leaving

[f] Esai 30. 33.

ving the 2. precept with the 3. vnspoken of according to which if wee will frame our liues, wee shall find that they are most forcible meanes to make the curse of the g *flying booke* of no force against vs.

g Zach.5.1.

The 2. precept therefore is, that *wee must take vp our crosses dayly*; wherein let mee desire you, to consider with mee, *First*, what *crosses* are, for every man must take vp a crosse. *Secondly*, what *crosse* it is that every one must take vp, it is his *own crosse*; *let him take vp his crosse. Thirdly*, of what behaviour every one must be in bearing his *crosse*; he must shew willingnesse and obedience, for hee must not so much as dislike when his *crosse* is imposed vpon him, but he must *take it vp. Fourthly*, when this *crosse* is to be taken vp, and how long to be borne; this *crosse* must bee taken vp to day, and not bee laid downe againe to morrow; for it must be borne dayly. Of these only at this time.

Man that is borne of a woman is of short continuance, and full of troubles, Iob.14.1. troubles by land, and troubles by sea, troubles by day, and troubles by night; *many are* h *the troubles of the righteous*, and many are the sorrowes of the wicked, every day addeth a new affliction, & every night a new crosse: every man hath cause to cry out, and say: *Our transgressions & our sinnes are vpon vs; we are consumed because of them*, Ezech. 33.10. *That which is vnsavorie shall it be eaten without salt? or is there any taste in the white of an egg*, saith Iob.6.6. What delight then can we take in our liues, whose griefes and miseries, were they wel weighed and laid thgether in the ballance, would be i *heavier then the sands of the sea*: k *the arrows of the Almightie are* in vs; *their venim* hath even *drunke* vp our *spirits*. Wretched man, that thou shouldest bee thus troubled with *crosses*.

h Psal.34.19.

i Iob 6.3.

k Vers.4.

Howsoever these *crosses* seeme to be infinite, yet the smalleast number may well include them. For either they are such as are cõmon to all men in generall, whether *vessels of honour or of dishonour* or else they are such as are proper only *to the vessels of honor*. For after that the first mã had offẽded against the law, which he had receaued of his God, a curse was pronounced against him, and against all other creatures of the earth for his

sake:

sake: *cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life; thornes & thistles shall it bringe forth vnto thee, and thou shalt eate the hearb of the field; in the sweat of thy face shalt thou eate bread, till thou returne to the earth againe,* Gen. 3. 17, 18, 19. Here you see a *cõmon crosse*, *labour* for every man, of what estate soever he be: *labour* for the servant, and *labour* for the maister, *labour* for the subiect, and *labour* for the King. Art thou a [l] *child of disobedience*, reserved vnto the day of destructiõ, to be brought forth to that great [m] *day of wrath*? Then hast thou no reason, why thou shouldest not *labour*. Art thou an obedient child registred in the booke of life, and therby exempted from the power of Sathan? then hast thou reason to reioyce; but yet behold, in the [n] *sweate of thy face, thou shalt eate thy bread*.

[l] Ephes. 5. 6.

[m] Rom. 2. 5.

[n] Gen. 3. 19.

Other *crosses* ther are, as common to all men, as this former. Consider, and ther shall appeare vnto you a mans *sorrowes* at his birth, his whole life a valley full of *sorrowes*, & his *sorrowes* at his death: besides the infinitnesse of *diseases*, to which every mã is by nature subiect. The reason of al which is, for that every one of vs in our first parẽt, whẽ he should haue *sowne* to him selfe in *righteousnesse*, that he might haue *reaped after the measure of mercy*, hath *plowed wickednesse*, and *reaped iniquitie*, Hos. 10. 12. to all which the patient man respecteth, saying: *Misery commeth not forth of the dust, neither doth affliction spring out of the earth, but man is borne vnto travaile*, as naturally *the sparkes of the fire fly vpward*, Iob. 5. 6, 7.

Now, because the world lying wholly in wickednesse, vnable to receaue the spirit of truth, hateth with all bitternesse all such, in whom the light of the truth sheweth it selfe; other *crosses* there are proper to the *vessels of honour* onely. Such are the strange & diverse kinds of *persecutions*, in which the faithfull haue beene from time to time afflicted, with *false accusations*, with *imprisonments*, with *losse of goods*, with *banishment*, with *dreadful deaths* before vnheard of. *Eliiah* for killing *Baals* Prophets, found *Iezebels* heart set against him even to the death, 1. King. 19. 2. *Micaiah* for speaking to *Achab* according

ding to the word of the Lord, was put into a dungeon, and there *fed with bread and water of affliction*, 1.King. 22. 27. *The hot burning furnace* was thought punishment little enough, for the *three children* which refused to worship *Nebuchadnezzars* God, and his golden Image, Dan. 3. 20. All which, & like *afflictions* of the godly, of what sort soever they bee, are called here by Christ, *crosses*, to put vs in minde, of the communion, which is betweene vs and himselfe. For as hee for our sinnes hath indured vpon the *crosse* vnspeakable *griefes*, and a *cursed death*, so must wee for his sake hating this world, and the pleasures thereof, be ready to beare all such *afflictions* as shall befal vs, that our faith in him may be kept holy, and vndefiled.

Every Christian therefore is to *take vp his crosse*, his owne *crosse*, even such a *crosse*, as God shal lay vpon him, as his own; yet so, that he must not neglect the *miseries* of others. The rule of charitie inviolably to bee kept by all *Christians*, bids vs to *weepe with them that weepe*, Rom. 12. 15. *Pharaohs* daughter teacheth vs, when wee meete with a *child* cast of to the wide world, to take it vp, and nourish it, Exod. 2. 6. The *Samaritan* shall condemne vs, if when we find our neighbour in the high way wounded, we take no *compassion* vpon him, Luk. 10. 33.

o 1. Cor. 6. 15. Ephes 5. 30: p Ephes. 5. 23. q 1. Cor. 12. 26.

We are all o *members* of one body; *Christ Iesus* is our p *head*; where is the sympathy should be between vs? Can *one member* be grievously tormented, and the *rest* q suffer nothing? You knowe that in your naturall bodies, if the foote bee hurt, the hand is ready to lay a plaister to it. Why should it bee otherwise in this our *spiritual* body? Can your hearts suffer you, seeing the poore in this time of dearth crying out vnto you at your dores, and in the streets for relieve, to yeeld them no succour? Bee not loath to *lend vnto the Lord*, for hee will *repay* it, Prov. 19. 17. Learne counsell of the wise man. He telleth you, that whosoever *giveth vnto the poore shall never lacke, but hee that hideth his face from the poore, shall have many curses*, Proverb. 28. 27.

Our Saviour then commanding vs to take vp our own *crosses*, doth not forbid vs to pitie such, as are to be pitied, but signifi-

nifieth vnto vs, that the *crosse*, which wee are to take vp, is such a *crosse*, as God in his good pleasure shall lay vpon vs, & thereby is made *our owne*. *Shall there bee any evill in the citie, & the Lord hath not done it?* saith Amos. 3. 6. Howsoever wee are fed with the *bread of affliction*, wee must still acknowledge God to be the *author* thereof, our sinnes mouing him thereto. *Miriam* [r] *spake against* her brother *Moses*, the seruant of the Lord. God laid a *crosse* vpon her for it; shee was made *leprous like snowe*, Num. 12. 10. *Baasha*, hee walked in the way of *Ieroboam*, and made the people of Israel to sinne, and with their sinnes prouoked the highest God. Behold his *crosse* for it: *Hee that dieth of Baashaes stocke in the citie, him shall the dogges eate; and that man of him, which dieth in the fields, shall the foules of the aire eate*, 1. King. 16. 4. [s] IEHORAM *walked in the way of the king of* ISRAEL, *as the house of Ahab* had done before him, hee [t] *slew all his brethren with the sword*. See, God had a *crosse* for him in readines; for he [u] *smote* his *people*, his *children*, his *wiues*, and *all his substance, with a great plague*, yea, he smote *Iehorams* owne *bowels, with an incurable disease*, so that in processe of time [x] *after the end of two yeares*, they miserably gushed out, 2. Chron. 21. 18.

[r] Num. 12. 2.
[s] 2. Chro. 21. 6
[t] Vers. 4.
[u] Vers. 14.
[x] Vers. 19.

What is man that he should be cleane, or hee that is borne of a woman that he should be iust? Iob. 15. 14. God hath found *no* [y] *stedfastnesse in his saints*; yea the *heauens are not cleane in his sight*, [z] *how much more is man abominable and filthie, which drinketh iniquitie like water?* he is altogether *sinfull*; *sinfull* in his conception; *sinfull* in his birth; in every deed, word, and thought, wholly *sinfull*. And can we so *sinfull*, by our *sin* prouoking to wrath our *good God*, thinke to escape our *due crosses?* let vs beleeue St *Paule*; he telleth vs, that *all that will liue godly in Christ Iesus, shall suffer persecution*, 2. Tim. 3. 12.

[y] Iob 15. 15.
[z] Vers. 16.

Yet behold, shee that hath beene so oft [a] *drunken with the blood of the saynts & martyrs of Iesus*, teacheth her followers to vndertake new *crosses*, which are not laid vpon them by Gods finger. Some must bring down thēselues with needles *fastings*, others must vowe *pilgrimages* full of dangers; many must make

[a] Apoc. 17. 6.

choice

choyce to liue poore *hermites* in an hermitage; such as keepe themselues within the walls of their cloysters, must *watch much*, *lodge hardly*, even vpon the *grownd*; & often *scourge themselues*. All which they doe not with-out pretence; for *every one must take vp his owne crosse*.

S^t. *Austin* in his 50 Epist. written to *Bonifacius*, speaketh of three kindes of deaths wherewith the *Donatistes* willingly desired to be killed, or rather killed themselues. * Some of them would make request to the worshipers and keepers of *Idols* to destroy them; * others would offer themselues to armed men lying by the high waies side to be slaine of of them; and there wanted not such among them, * as delighted to cast themselues down headlong from high places into the water, and into the fire. This these did with like pretence: *Every one must take vp his owne crosse.*

* *Ad Paganorũ celeberrimas solennitates ingẽtia turbarum* [Donatistarũ] *agmina veniebant, non vt idola frangerent, sed vt interficerentur à cultoribus idolorum.*

* *Quidam etiã se trucidandos armatis viatoribus ingerebant, percussuros eos se, nisi ab eis perimerentur terribiliter comminantes.*

* *Per abrupta præcipitia, per aquas & flammas occidere seipsos, quotidianus illis ludus fuit.*

In these our daies the *Anabaptistes* desire to haue *crosses* laid vpon them, without iust cause, and before God layth them on there shoulders, they are willing to forsake wife, children, substance, and countrie to, to oppose themselues to manifest dangers. A [b] zealous preacher of late yeares of *Zurich* saith that himselfe saw a woman, which (after that shee had lived many yeares, honestly with her husband, and among her neighbours) instructed by the *Anabaptists*, ran away from her husband, and forsooke her seven little children, nothing pitying the youngest, although a sucking child, and when she was asked why so vnlike a mother, shee left her children, shee had that pretence which the rest of the *Anabaptists* haue, *Every one must take vp* his owne crosse. *Monks*, *Donatists*, and *Anabaptists*, all account themselues blessed, for their voluntary taking vp of their owne *crosses*.

[b] Gualter. in Matth. homil. 209. ad c. 16. *Vidi ego mulierem, quæ cum multis annis cum marito honeste vixisset, hoc furore percitam relictis septem liberis, & quidem minimo natu adhuc lactente, ad Anabaptistas profugisse, nec aliam sui facti excusationem prætexuisse, quam quòd Christus nos ad Crucem vocat.*

The searchers out of naturall causes doe teach, that in many senselesse things, there is a secret friendship, so that the one is much the better for the presence of the other. *Pliny* saith, that the *Elme* florisheth if it be set by a *vine*, Lib. 16. cap. 17 & that

Rue

Rue groweth best being planted vnder a *fig-tree*, Lib. 19. c. 8. and the *Heliotropium*, spreadeth her leaues at the presence of the *Sunne*, Lib. 22. cap. 21. All which will not bee of so good liking, if these their naturall loues be remoued from them: the *Elme* will scarse thriue; the *Rue* will hang downe her tops: the *Heliotropium* will close her leaues againe. Me thinks that *zeal* is not of a farre vnlike condition.

If it be ioined with a good cause, how gratious is it in the eies of the Lord! The *zeale* of *Phinehas*, manifested in his killing *Zimrie* and *Cozbi*, was of force to *turne away the anger of the Lord from the children of Israel*, Numb. 25. 11. The zeale of *Hezekiah* breaking in peices the brasen serpent set vp by Gods word, when it was abused vnto *Idolatrie*, was as a sweet smelling sacrifice; *the Lord was with him for it, and he prospered in all things that he tooke in hand*, 2. King. 18. 7. The zeale of *Moses* commanding the * *Levites* to kill all them, which worshipped the golden Calfe did so please *God*, that he turned the curse of *Iacob* against *Levi* to a *blessing*, Deut. 33. 8. &c. * Exod. 32. 27, 28.

But once take away a good cause from zeale, and the very absence of it shall make zeale iniquitie. If *Ioshuah* in zeale desire *Moses* to forbid *Eldad* and *Medad* to prophecie, *Moses* will tell him that his *zeale* is *envie*, Numb. 11. 29. And let not *Peter* in zeale desire *Christ* to pitie himselfe, vnlesse he will be called *Sathan* for it, Mat. 16. 23. Though *Saule* never so zealous (as he thinks, in Gods cause) breath out threatnings and slaughter against *Christs* Disciples; yet in the ende hee shall receaue a reproofe from Gods owne mouth; *It is hard for thee*, Saul *to kicke against the pricke*, Act. 9. 5.

I can easily perswade my selfe, that all such men, as these were, (of whose forwardnesse in taking vp their owne and voluntary *crosses*, you haue already heard) are very *zealous* in their *sufferings*; yet because their *zeal* is not accompanied with a good cause; because they doe, whatsoever they doe in this, with a misconceit of Gods word; I must needs say, that their *zeale* is not worth commendation, it is superstition, it is abomination. Although *Martyrdome* be an excellent worke, and

the gift of God; and howsoever *Polycarpus* did very well, to giue thankes and praise to God when he was put into the fire, as *Eusebius* specifieth, Lib. 4. Eccles. hist. cap. 15. yet hence it cannot be proued, that a man should voluntarily endanger his life, or any way torment himselfe. Let *Marculus* fling himselfe downe headlong from a rocke, and let *Donatus* in like sort cast himselfe into a pit, both with intent to end their liues, yet shal they not therefore be called *Martyrs*, saith St Austin Trac. 11. in cap. 3. Iohannis.

[c] Ier. 6. 30. [d] Esai. 57. 20. [e] Aug. conc. 2. in Psal. 34.

Dost thou deserue to be called [c] *reprobate siluer, because the* LORD *hath reiected thee?* or art thou to bee compared to the [d] *raging sea*, whose waters cannot *rest*, but must *cast vp mire & dirt*? Be thou never so wicked, yet thy death may be like to the death of a *Martyr*. [e] There were three at once on the crosse; one, the *Saviour* of the world: the second a *repentant sinner*, which was to be that night with Christ in *Paradise*: the other a *theefe* farre from repenting, who was to bee rewarded with damnation: All these three had like punishment, howsoever their causes were altogether different. Would'st thou be coũted a *Martyr* at thy death? saith the same *father* in his 71. Ep. which is to *Dulcitius*, be thou then a good Christian in thy life assuring thy selfe, that it is not the *punishment*, but the *cause* that maketh the *Martyr*. Eor, saith he, Lib. 1. c. 17. *contra ep. Parmeniani*, if punishment, without due regard of the cause be sufficient to eternize a *Martyr*, then let *Pagans* bee *Martyrs*, as oft as they are lawfully punished for their *superstitiõ*, which in their opinions, is *holy religion*: yea then let the devils bee *Martyrs* too, for they also in a sort suffer persecution at the hands of *Christians*; when their *temples* all the world over are overthrowne, their *Idols* broken, their *sacrifices* prohibited, & their *worshippers* punished. The consideration of the absurdity hereof, maketh him in the same place to conclude: *Non ergo ex passione certa est iustitia, sed ex iustitia passio gloriosa est*, A man is not therefore righteous because he suffereth, but his suffering is therefore glorious, because it is for righteousnes. And therefore the Lord hath not said in generall, *blessed are*

they

they which suffer persecutiõ, but he hath restrained it, *blessed are they which suffer persecution for righteousnesse sake*, Mat. 5. 10.

It is the righteous cause then that maketh the *persecution* glorious; if our death be for righteousnesse sake, blessednesse shall attend vs: yet with a caveat, that we be not the *procurers* of our owne *persecutions*, that we be not the *causes* of our own *deaths*. For if we are such, the goodnesse of our causes cannot excuse vs. Christ his counsell is; *when they persecute you in this citie, fly vnto another*, Matt. 10. 23. So farre is hee from willing vs to vndertake needlesse crosses. Wherevpon *Clemens Alexandrinus* in his 4. book of his *Stromata*, discourseth thus: *Christ perswades thee to fly, not as if it were ill for thee to suffer persecution, or as if thou shouldest feare death; but that thou mightest not be author of any ill, either to thy selfe, or to thy persecutors.* Wilt thou not obey him, then art thou presumptuous & over rash, running vnadvisedly into manifest dangers. Thou canst not be ignorant, that it is sinne against God, [f] *to kill a man*. Knowe this then, that if thou dost not *fly in time of persecution*, but dost offer thy selfe to be apprehended by the *persecutors*, thou *killest* thy selfe; & as much as in thee lyeth, thou giuest assistance to effect the wicked intents of such as persecute thee. [f] Exod. 20. 13

What then? Is it lawfull *to fly in time of persecution*? Hee that flyed not, but stood to it, and suffered death for vs all, telleth vs that *the good shepheard giueth his life for his sheepe*, Ioh. 10. 11 but an [g] *hireling, and he which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe and flyeth, and the wolfe catcheth them, and scattereth the sheepe*; [h] so the *hireling flyeth, because he is an hireling, & careth not for the sheepe*. If then the *shepheard* ought to put his life in ieopardy for his *sheepe*, and if all that fly be not *shepheards*, but *hirelings*, how is it that the shepheard may flie? [g] Ioh. 10. 12. [h] Ioh. 10. 13.

S[t] *Austine* in his 180. Epist. which is to *Honoratus*, is of opinion, that Christs flocke, purchased and gotten with his owne blood, may not bee forsaken, and made destitute of the necessarie ministery. Wherevpon this is his resolution, that the *Pastor*, when, and where, there is none to supply his room,

so that in flying, his sheepe may bee brought in danger of destruction, *ought not to fly*, but with a bold minde to abide, and sustaine persecution, evē vnto death, if need be. When *S. Paule* fled from *Damascus*, let downe *through the wall in a basket*, Act. 9. 25. the Church was not left void of the necessary ministery, but the thing which ought to bee done was accomplished by other faithfull brethren, which remained there; all which willed and egged him forward, that he should preserue and keepe himselfe to the vse and profit of the Church: and therefore he addeth; let the servants of Christ, the ministers of his word and sacraments, doe that which he hath commanded and permitted; let them *fly* at all times [i] *from city to city*, when any of them specially and personally is sought of the *persecutors*, so that the *Church* be not left desolate of others, which are not so *persecuted*, that their fellow servants may haue their food; and if it shall happen, that the perill and *persecution* bee generall, pertinent to the whole number of *Bishops*, and the *Clergie*; then either let them all goe to places, where they may all be defended, that they may altogether liue; or else let thē all tarry, that they may altogether suffer.

[i] Mat. 10. 23.

To which *S. Austines* iudgement, *Lyranus*, expoūding the 11. verse of the 10. chap. of *S. Iohn*, giveth his consent, saying: *nomine* lupi *venientis super oves, aliquādo intelligitur* diabolus, *per tentationes fideles infestans: aliquando* hæreticus, *per falsam doctrinam corrumpens; aliquando* tyrannus, *violentiâ armorum persequens, &c.* The name of *wolfe* hath three significations for thereby is meant either the *Divell*, which molesteth the faithfull by often temptations: or the *Heretique*, which seduceth them by his false doctrine: or the *Tyrant*, which persecuteth them by his mighty violence. In the first and second significations, if the *wolfe* come to the sheepe, the *Pastor* must not flie: for such *wolues* are not to be resisted by the *Pastor* corporally, but rather spiritually, by devout praier, by holy preaching, and by sound doctrine. In the third signification of the name of a *wolfe*, a distinction is to be made; for the *persecution* is either *personall*, or *generall*: if *personall*, so that it be against the *Pastor* only

onely, and not against the *flocke* committed to him, then hee may lawfully flie: but if it be common, both against the shepheard, & also against the flocke, yet a distinction is to be made; for either there is but one *Pastor*, or else there be many: if but one, he ought not to flie, and forsake his flock, for so he should be a *hireling* and not a *shepheard*: if many, of whom the Church hath need, then some ought to remaine, and others may flie; the flocke remaining behinde ought to bee sufficiently provided for. Wherefore if they shal contend, who shall tary, calling for the grace of the holy *Ghost*, they may decide it by lots.

k *Athanasius* that good *Bishop* of *Alexandria*, seeking by flight to escape the furie of the Emperour *Constantius*, left behinde him a sufficient, and a learned ministery to governe the Church; and in his *Apologie* to *Constantius*, using many examples out of Gods booke to proue his flight lawfull, as the flying of *Iacob* from *Esau*, of *Moses* from *Pharaoh*, of *David* from *Saule*, of *Elias* from *Iesabel*, of *Christ* and his disciples from the *Iewes*, (I omit the rest) maketh this his resolution: Our Saviour commanded vs to flie away, and to hide our selues, as oft as we shall be *persecuted*, and sought for to the death, l *Siquidem in æquilibrio est, & seipsum occidere, & se inimicis ad occidendũ prosternare*: for it is all one, saith he, for a man to kill himselfe, and to offer himselfe to his enemies to be slaine.

k Aug. ep. 180

l Ἴσον γὰρ ἐστὶ ἑαυτὸν ἀνελεῖν, καὶ ἐχθροῖς εἰς σφαγὴν παρασχεῖν ἑαυτόν.

So then, if the *Pastor* can leaue his flocke sufficiently provided for, he may fly in time of *persecution*; but if there be none to supply his roome, he must stand to it; he *must take vp his owne crosse*: yea every Christian is bound to the obedience of the same law: as he must not be froward in taking vp *needlesse crosses*, which may not be called *his owne*; so he must not be backeward in bearing *such crosses, as God in his good pleasure shall laie vpon him*; for they are *his owne*. Wherefore let vs now see, of what behaviour we must be, in bearing our owne *crosses*, which is my third note of the second precept.

τὸν σταυρὸν τοῦ φονεύοντος.

Iacob serued *Laban* for *Rachel* 7 yeares, & they seemed vnto him but a few daies, because he loued her, Gen. 29. 20. Harken all yea that are negligent, and wretchlesse, by liuing in all vn-

vngratitude towards God: consider this, that iust one for the loue of *Labans* daughter purposed withall willingnes to serue *Laban* 7. yeares. He resolved with patience to endure whatsoever paines and cares might befall him in a shepheards life; his loue so fed him with hope, that so many yeares were but as a few daies vnto him. How canst thou be excused before God, thankelesse Christiã? a LOVE is offered thee; not *Labans daughter*, but *the sonne of God*, even thy *Saviour* CHRIST IESVS; I know thou wouldst gladly obtaine this *loue*; yet art thou vnwilling to serue God, (I say not 7. yeares,) but 7. daies for him: thou art not resolute with patience to endure such *crosses* as must befal thee in thy Christians life: howsoever thy *loue* feeds thee with hope, yet so few daies seeme as many yeares vnto thee. Wouldst thou know in this thy froward course how to bee amended? Harken vnto thy *loue*; hee bids thee *take vp thy crosse*. When it shall please God to visite thee with any kind of affliction, thou must beare it *willingly*, thou must beare it *patientlie*.

Here you see what behaviour is required of vs, in bearing our crosses; we must be *willing*, we must be *patient*. He coulde giue good counsaile that said; *Refuse not the chastening of the* LORD, *nor be grieued with his correction*, Prov. 3. 11. His counsaile there is not without reason, *because the Lorde correcteth him, whom he loueth, euen as the father doth the childe, in whom he delighteth*. What! *shall we receiue good at Gods hand, and not receiue euill?* Iob. 2. 10. Let vs arme our selues with patience; which is as powerfull to the seasoning of our *crosses* bee they neuer so bitter, as was the *tree*, which *Moses cast into the spring of force to season the bitternesse of the waters*, Exod. 25. 25.

The *Persians* had a custome among themselues, as oft as they would punish any noble man, to take from him his head tire & his vpper garment, & to beat the infliced of the man himselfe: Gods dealing to vsward is not much vnlike; our sinfull soules prouoke him to wrath, in stead of the he punisheth our bodies with diseases, our fields with barrennesse, our goods with fire, or otherwise.

Behold though [m] *Lazarus* lie at the gate; [n] *Ioseph* in prison *Ieremy* in the dungeon, [o] *Daniel* among the Lyons, [p] the *children* in the fornace; yet *shall they not be tempted aboue that they are able to beare*, 1. Cor. 10. 13. Though the *troubles of the righteous are great, yet the Lord deliuereth him out of all* Psa. 34. 19. Though for a time we *dwell in darkneſſe and in the ſhadowe of death, bound in miſery and yron*, Psal. 107. 10, yet at laſt comes the yeare of *Iubilee*, (wherein all the Lords priſoners, *all priſoners of hope*, ſo called becauſe they may hope to bee ſet at liberty, *Zach.* 9. 12, ſhal be ſet at liberty) and then ſhall we haue our liberty too. Then thoſe ſweet ſcriptures will haue their end: *the Lord retaineth not his wrath for ever: becauſe mercie pleaſeth him*, Mich. 7. 18. *After two daies he will reuiue vs, and in the third day he will raiſe vs vp, and we ſhal liue in his ſight*, Hoſ. 6. 2. *Surely there is an end, and thine hope ſhall not be cut of*, Prov. 23. 18. *Heauineſſe may endure for a night, but ioy ſhall come in the morning*, Psal. 30. 5.

[m] Luk. 16 20.
[n] Gen. 39. 20.
[o] Dan. 6. 16.
[p] Dan. 3. 20.

[q] O that we would therefore *Praiſe the* LORD *for his goodneſſe*, and *declare the wonders*, that he hath done, & doth for vs. Rather then *Eliah* ſhall ſtarue, the *ravens* ſhall feed him, 1. King. 17. 6. Rather then *Ionah* ſhall be drowned, the fiſh ſhall ſaue him. Ion. 1. 17. and if the glutton will not, the dogs ſhall pity *Lazarus*; Luk. 16. 21. For as *David* charged his ſouldiers, not to kill *Abſolon* his ſonne, although he ſent them againſt him, to ſtay his rebellion, 2. Sam. 18. 5. So God forbiddeth his *croſſes* to deſtroy his *children*, though he ſend them againſt his *children* to purge their corruptions. In regard thereof *P. Martyr* vpon the 4. verſe of the 5. chapter to the *Romanes*, likeneth vs [r] to certaine ſpices whoſe ſweet ſmels cannot be perceived, except they be bruiſed; and to the *Marchaſite*, which cannot exerciſe that force which it hath of burning, vnleſſe you preſſe it betweene your fingers.

[q] Pſ. 107. 8.

[r] *Nos ſumus tanquam quædam* aromata *quorum odor, niſi ea contuderis, nõ ſentitur. Sumus veluti lapides* Pyritides, *qui nõ exerunt vim eam, quam habent ad comburendũ niſi cum premuntur digitis.*

If that which hath already beene ſpoken, bee not of force to work *in vs willingnes*, & *patience*, at ſuch times as *croſſes* are vpon vs, let vs enter into a due conſideration of Gods *prouidence*, without which no *afflictions* can come neere vs. And what

are

[f] Mat. 6. 29. Luk. 12. 27. [t] Luk. 12. 25. [u] Mat. 5. 36. [x] Mat. 10. 29. [y] Psal. 56. 8.

are we, that may dare to say, why hath God done this? If [f] *Solomon* in all his maiestie could not make himselfe so braue, *as the Lilyes of the field*; if we cannot *adde* [t] *one cubite to our stature*, nor change the colour of *one* [u] *haire*; if no [x] *sparrow* lights *vpon the ground* without the foresight of God; if no water falleth from the clowds without his ordinãce; if the very [y] teares which trickle downe our cheekes, be numbred in his bottle; how is it, that we dare repine, when wee are afflicted, finding fault with our ill lucke or hard fortune.

[z] See my first Lecture vpon Amos, 1. p. 11.

The scripture teacheth vs that all things, howsoever many of them seeme casuall and contingent to our weake conceits, are notwithstanding determined and regular in the course of providence.[z] The fish that came to devour *Ionas* may seeme to haue arrived in that place *by chance*; yet the Scripture saith *the* LORD *had prepared a great fish to swallow Ionas*, Ion. 1. 17. The storme it selfe which droue the Pilots to this streight, may likewise seeme *contingent* to the glimse of carnall eies; yet the prophet saith, *I know that for my sake, this great tempest is vpõ you*, *Ion.* 1. 12. The fish which *Peter* tooke, might seeme to haue come to the angle *by chance*; yet hee brought in his mouth the *tribute*, which *Peter* paid for his LORD and *himselfe*, Mat. 17. 27. By the diversitie of opinions among the brethren touching the manner of dispatching *Ioseph* out of the way, we may gather that the selling of him in *Egypt* was but *accidentall*, and only agreed vpon, by reason of the fit arrival of the *Marchãts* while they were disputing, and debating, what they were best to doe; yet saith *Ioseph* to his brethren, *you sent mee not hether, but God*, Gen. 45. 8. What may seeme more *contingent* in our eies, then by the glancing of an arrow from the commõ mark to kill a traveller that passeth by the way; yet God himselfe is said *to haue delivered the man into the hands of the shooter*, Exod. 21. 13. Some may thinke it *hard fortune* that *Ahab* was so strangely made away, because the Scripture telleth, that a certaine man hauing bent his bowe, and let slip his arrow at hap hazard, without aime at any certaine marke, [a] *stroke the King*; but here you shall find no *lucke*, nor *chance* at all, otherwise

[a] 1. Kin. 22. 34

then

then in *respect of vs*, for the the shooter did no more, then was denounced to the King by *Micheas* from Gods owne mouth before the battell was begunne, 1. King. 22. 17. What in the world can be more casuall, then lottery; yet *Solomon* teacheth, that when *the lots are cast into the lap, the providence of God disposeth them*, Prov. 16. 33. The Prophet saith that *evils* shall light heavily vpon our necks, whose originall or cause we shal not vnderstand, Esay, 47. 11. yet howsoever in respect of vs, & our knowledge, they may seeme *casuall* & *contingent*; in Gods good providence they are *absolutely necessarie*.

The consideration hereof made *Iob* even then blesse God, when newes was brought him of the losse of his sonnes, and al his substance: *The* LORD *hath given, and the Lord hath taken it, blessed be the name of the Lord*, Iob 1. 21. The like consideration made *David* forbid *Abishai* to hurt *Shimei*: though *Shimei* came out from *Bahurim* cursing, and casting stones at *David*, and all his servants; and crying: *come forth, come forth thou man of blood, and thou man of Belial*; yet *David* said vnto *Abishai*; *Behold, my sonne, which came out of mine owne bowels, seeketh my life*; then *how much more may this sonne of Iemini? suffer him to curse, for the Lord hath bidden him*, 2. Sam. 16. 11. Our Saviour respected the same, when hee said vnto *Pilate*; *thou couldst haue no power at all against me, except it were given thee from aboue*, Ioh. 19. 11. Hence it was that the *Macedonians* in great triall of *affliction* had their *ioy abounding*, 2. Cor. 8. 2. And for the same cause the *Apostles* reioiced *in their tribulations*, Rom. 5. 3.

Why then doe not we, with like consideration of Gods providence, blesse God, when we are *punished*? Why doe wee not glory and reioice in *our tribulations*? Happely you will say, that *they are evill*, and therefore make a question, *how wee may glory in them*? I must needs grant, that *they are evill*, and death, sergeants, farre to be remoued from the godly. For *God shall wipe away all teares from the eies of his Saints*, Reue. 7. 17. Yet must I add, that they are *evil* in their nature only, *evil* to the reprobate; but to the elect by Gods mercy, *good* and *profitable*. For wee

knowe, that *all things worke together for the best vnto them that loue God, euen to them that are called of purpose*, Rom.8.28. *Neque enim pij patiuntur ad noxam, sed ad triumphũ*, saith *P. Martyr*, Rom.5.3. The *godly* are not *afflicted* for their *hurt*, but for their *triumph*. And therefore hee compareth *afflictions* to the *red sea*, wherein *Pharoah* was drowned, but *Israel* saued; they make the wicked oft times desperate, when the godly are confirmed in a most sure hope by them. They are the Lords instruments, by which he tryeth our hearts, as *the fining pot is for siluer, and the fornace for gold*, Prov.17.3. By them nee *chastneth* vs, that we should not be *condemned with the world*, 1.Cor.11.32. And therefore be the crosse never so bitter, yet is it *sweet to the hungry soule*, Prov.27.7. Resolue wee then to take vp our crosses dayly; which is my last note of the second precept.

The *body* is then of *best liking*, when it is *dayly exercised*, and the *godly* are then of *best liuing*, when they are *dayly afflicted*. *Agur* knew it well: and therefore he prayed God not to giue him *riches*; but only to *feed him with food conuenient*, lest hee should *be full and deny God, and say who is the Lord?* Prov.30.9. When *Israel waxed fat*, hee spurned with his heele, and regarded not *the strong God of his saluation*, Deut.32.15. When *Gedeon* was *poore*, and a thresher of wheat, the Angel of the Lord visited him; but after that the Lord had giuen the *Midianits* into his hands, he made an *Ephod of golden earings, and placed it in his citie*, OPHRAH, so that all *Israel* went a *whoring* after it, Iud.8.27. Wee find not that *Ieroboam* was reputed evill, as long as he was of low estate, but when he was once preferred to be ruler of the 10 tribes, he *made two golden calues*, & called them *the Gods of Israel*, 1.King.12.28.

We likewise since God hath giuen vs *prosperitie*, since hee hath withholden from vs his *afflicting hand*, are very ready
[b] Ierem. 5.7. [b] *to forsake him: to swear by them that are no Gods*, yea impiously to *sweare* by him that is the reuenging God, *to commit adultery*, to *assemble* our selues *by companies in harlots houses*; to
[c] Ierem. 5.8 rise vp in the morning like [c] *fed horses*; to account religion a prety policie to keepe the meaner sort in awe; to thinke him scarse

scarse worthy a *Gentlemans* company, that will make a conscience of committing any *vice*, be it never so brutish? *Shall I not visit for these things, saith the Lord? shall not my soule bee avenged on such a nation as this*, Ierem. 5. 9.

Many of these were the sinnes of *Iudah*, and all of them are our sweet sinnes. Would you knowe, what was the portion of *Iudahs* cup, for these her transgressions. The 15. vers. of the 5. Chap. of Ierem. will shew you what the LORD hath said. *I will bring a nation upon you from farre, a mightie nation, an ancient nation, a nation whose language thou knowst not, neither understandest what they say: whose* [d] *quiver is an open sepulcher: they are all very strong;* [e] *they shall eate thine harvest and thy bread, thy sheepe and thy bullocks, thy vines and thy fig-trees;* they shall devoure thy sonnes and thy daughters, *they shall destroy with the sword the fenced cities, wherein thou hast trusted.* Shall our *trespasses* against God be *more* then *Iudahs* were, and can wee looke that our *punishments* should bee *lesse*? Let vs not flatter our selues: there is scarse any one of vs, that hath not heard newes of a *nation*, that is * cõming against vs from far, a mighty *nation*, an ancient *nation*, a *natiõ* whose language we know not, neither vnderstand wee what they say. If *they* come, wee haue learned so much, that *God* in his good *providence*, bringeth them vpon vs, & who knoweth whether God wil strengthen *them*, that they shall be able, with *fire* and *sword* to beate downe all our forces, to devoure our sonnes and daughters, to eate vp our harvest and our bread, our sheepe & our bullocks, our vines and our fig-trees. It may bee, that the strength of our country maketh some, little to regard the invasion of any foraine enemie.

[d] Vers. 16.
[e] Vers 17.

*This Serm6 was preached, *March* 28. 1596.

O put your trust in God, for vaine is the helpe of man. *The king is not saued by the multitude of an host*, neither is the *mighty man delivered by his great strength*, Psal. 33. 16. *Iabin*, with his confederats, even thirtie and one Kings, with all their forces, must fall by the edge of the sword, if the LORD doe but send *Ioshua* with a few against them, Iosh. 12. 24. The whole host of the *Midianites* shall be discomfited, if the LORD doe

but once bid *Gedeon* goe with his three hundred men, Iud. 7.7 The *Moabites* and *Ammonites*, be they never so many, shall yeeld to *Iehoshaphat* and his small number without resisting, 2. Chron. 20. 17. And what are we, that wee may bee sure, that the LORD will not deliver vs into the hands of our enimies? how can we presume to thinke so, since, *as a cage is ful of birds, so are our houses full of deceits*, Ier. 5. 27.

[f] Ier. 5. 28. Many among vs are *become great and rich*; [f] *they are waxen fat and shining; they doe overpasse the deeds of the wicked, they execute no iudgement, no not the iudgement of the fatherlesse.*

[g] Vers. 29. [g] *Shall not the* LORD *visit for these things? shall not his soule be avenged of such a nation, as this? He turneth the floods into a wilderneſſe, and the ſprings of waters into drineſſe, & a fruitfull land into barrenneſſe for the wickednesse of them, that dwell therein,* Psal. 107. 33. It may be [h] *Achan* offendeth; yet three thou-

[h] Iosh. 7. 20.

[i] 2. Sam. 24. 1. sand *Israelits* shall be put to flight for it, Ios. 7. 4. *David* [i] committeth the sinne; yet seventie thousand of his people must die

[k] 1. King. 16. 2 for it, 2. Sam. 24. 15. *Baasha* may bee the man, that [k] transgresseth; yet his whole houshold, his *kinsfolke*, and *friends* shall smart for it, 1. King. 16. 11.

Rent your harts therefore, and *turne vnto the* LORD *your God with fasting*, with weeping and with mourning, *for hee is gracious, and mercifull, slow to anger, & of great kindnesse, & repenteth him of the evill*, that he hath said he will do, Ioel. 2. 13. *Who knoweth if he will returne, and repent, and leaue a blessing* for vs, and make his cup to passe from vs? His *mercies* are called *everlasting*, because *they endure for ever*: but his *anger* is compared to the *clowds*, because *it lasteth but a season*: whom hee *loveth*, he *loveth to the end*; but whom he *scourgeth*, he *scourgeth till they repent*. *Ezechias* was sicke, but vntil he *wept*, 2. King. 20 3. *Nebuchadnezzar* was banished, but vntil he repented, *Dan.* 4. 34. And no doubt, if we wil repent vs vnfeignedly of our sins we shall finde that, to be the best remedy against our present famine, and the warres we looke for.

Now as *peace, plenty*, and *prosperity* maketh men, yea manie of vs, to thinke that *there is no God*, at least to *forget* him, so on the

the other side, daily *afflictions* will make vs feele that *there is a God*, and daily to *remember* him. *The blewnesse of the wound serveth to purge the evil*, and *the stripes within: the bowels of the belly*, Prov. 20. 30. Sharp *punishments* that pierce even the inward parts, are *profitable* for vs to bring vs to amendment. When we are tried, we shall receiue the crowne of life: wee shal then bee *blessed*, when we *endure tentations*, Iam. 1. 12. Let vs therefore *take vp our crosses daily*; that is, as *S. Peter* doth interpret it, every day, *if need require*, 1. Pet. 1. 6. or every day, *if the will of God be so*, 1. Pet. 3. 17.

Here might I take iust occasion to reproue diverse sortes of men, which are so farre from *taking vp their crosses daily*, as that they refuse *to take them vp at all*. No excuse can bee made for these *Christians*, which in time of *persecution* become *Turkes*, denying *Christ*, and renouncing their *faith*: nor for our *sea-mē*, which, rather then they will be taken by their enimies, wil *sink their ship*, and *drowne* themselues: nor for those at land, which in their *miseries*, are their owne *murderers*: nor for those *poore ones*, which make light, (to they may relieue their *paverty*) to be *theeues*, *robbers*, *vsurers*, enimies to *Churches*, and *Colleges*, *covetous persons*, *malicious* and *shamelesse slanderers*, & the like. But neither the time, nor your patience can suffer me, to speak of al these: yet let me briefly touch *them*, which loosing but an oxe, or having any about them strangely fallē sicke, run forthwith to the wise ones of this our age, to *cunning men* & *cunning women*, to *witches*, *enchanters*, *conurers*, and the like, seeking for helpe of them; and it shall appeare, that neither these may be excused.

God hath promised by his prophet, that whosoever calleth vpon his name, and giveth eare to his *voice*, as to the sole and only shepheard of his soule; *good things shall betide him* in this world and *his soule shall liue*, Ier. 38. 20. His plants shal prosper his counsailes shal take effect, his corne and oile shal multiply; he shall [l] *lend vnto many*, but *hee shall not borrow* himselfe; his [m] *children like olive branches*, shall encloase his *table rounde about*. On the other side, whosoever will not giue eare to the

[l] Deut. 15. 6. & 28. 12.

[m] Psal. 128. 3.

voice of the LORD his God, but will seeke vnto strange Gods and oracles, to false prophets, to witches, & conjurers, making more accompt of *Beelzebub*, then of *Christ*; of *Gerizzim*, then of *Syon*; of the *prince of darknesse*, then of the *morning starre*; of *pleasing errour*, then of *smarting truth*; shall [n] *sow his field*, but never *reape* it, for the *grashoppers shall destroy it*: shall [o] *plant a vineyard, and dresse it*, but shal *neither drinke of the wine, nor gather the* grapes; *for the wormes shall eat* it: shall [p] *haue olive trees in all* his *coasts*, but shall *not annoint himselfe with the oile; for his olives shall fall*: shall [q] *beget sonnes and daughters, but* shall *not haue them; for they shall go into captivity*: the Lord shall [r] *smite* him *with a consumption, with a feaver, with a burning ague, with fervent heat, with the sword, with blasting, with the mildew*; all these shall *pursue him till he perish*, the *Heaven*, that is over his head, shalbe *brasse*, and the *Earth*, that is vnder him, *yron*, Deut. 28. 23.

[n] Deut 28. 38
[o] Vers. 39.
[p] Vers. 40.
[q] Vers. 41.
[r] Vers. 22.

Was King *Asa* punished with *death*, because in his sicknes he *sought* for helpe of the *Physicians*, and not of the LORD, 2. *Chron.* 16. 12. and thinkest thou that runnest to *Sathans instruments*, for recovering of thy *lost goods*, or of thy *health*, to escape vnpunished? If *Ahaziah* consult with *Beelzebub* the God of *Ekron* about the recovering of his health, the LORD will send him word that he *shall not come down from* his *bed*, but shal there *die the death*, 2. King. 1. 4. If *Saul* aske counsaile of a *witch* the archers shall wound him, and his [s] *owne sword* shal kil him, 1. Chro. 10. 13. If *Manasseh* vse them, that *haue familiar spirits*, and are *soothsayers*, God will send him such evils, as *that who so heareth of it, both his eares shall tingle*, 2. King. 21. 12. And can you, that haue consulted with *Ekrons* God, with *witches*, with them that *haue familiar spirits*, thinke that God will *not smite you*.

[s] 1. Chro. 10. 4.

O turne vnto the Lord with vnfeigned repētāce, that God may withhold his revenging hand from you, and you may liue in his sight. For as *S. Hierome* writes, that God knows not the *women* which are *painted*, because they carry not that *face*, or *favour* which his hands haue made, so if you fly from *witches*,

and

and *coniurers* vnto him vpon necessity, and not for loue, his answere will be, *I know you not*: Come you to demaunde advise of me? As sure *as I liue, saith the* LORD *God, when I am asked, I wil not answere you*, Ezech. 20. 3.

And therefore, whensoever it shall please God to visite vs with *losse of goods*, with *want of health*, or other like *afflictions*, let vs not seeke, by those *wicked meanes*, to be relieved. Why should we, so much desire to liue at ease? What are we els, thē *earthen vessels*, soon broken? A *spider* poisons vs, a *gnat* chokes vs, a *small pin* kils vs. Why then should any *crosses* in this life, so trouble vs? As he said, [t] *it is enough for me, that* Ioseph *my son liueth*; so let it be in our greatest miseries our song, *it is enough for vs, that our Saviour Christ reigneth*. He our *head* is alreadie *crowned*, we his *members*, are thereby *honoured*: he is alreadie *glorified*, because he hath *ascended*, whither at last we must *ascend*, that we may bee *glorified*. To which place of *glory* the LORD of his infinite mercy: vouchsafe to bring vs all for his sonne *Iesus Christ* his sake, to whom with the Father and the holy Ghost, be all praise, power, maiesty, and dominion, both now and ever. *Amen*.

[t] Gen. 45. 28

THE THIRD SERMON ON LVKE.
CHAP. 9. VERS. 23.

And he said vnto all, if any man will come after me, let him deny himselfe, and take vp his Crosse dayly, and follow me.

[c] *Iohn* in his *Revelation*, as appeareth, chap. 19. ver. 11, *Saw heaven open, & behold*, there was *a white horse, and he that sate vpō him, was called faithfull & true*; and he *iudgeth* and *fighteth righteously*. [a] *His eies* were *as a flame of fire; on his head were many crownes, and hee had a name written, which no man knew, but* himselfe. [b] *He was cloathed with a garment dipt in blood, and his name is called,* THE WORD OF GOD.

[a] Rev. 19. 12.

[b] Vers. 13.

[c] *Out*

e Vers. 15. *Out of his mouth* went *a sharpe sword, wherwith he might smite the heathen*; them shall he rule *with a rod of yron*. *He* it is, that *treadeth the wine-presse of the fiercenesse and wrath of almightie* d Vers. 16. *God.* d *Vpon his garment, and vpon his thigh, hath he a name written*, KING OF KINGS, AND LORD OF LORDS.

This our great captaine, because he daily commeth forth to battle against the enimies of his church, hath set downe a rule inviolably to be observed of all such as will *come after him*, & fight vnder his banner: for *he* hath *said vnto all, if any man will come after me, let him deny himselfe, and take vp his crosse dailie, & follow me*, when heretofore I entred the examination of this rule, then in part I declared how every Christian souldier guided thereby, ought to prepare himselfe to followe this high captaine. For the better explication whereof I observed

1 That this rule was generall out of the first words: *And he said vnto all.*

2 That it was necessary, as it is implyed in the condition, *if any man will come after me.*

3 That the rule it selfe consisted of 3. precepts; *let him deny himselfe*, & *take vp his crosse dayly*, and *follow me.*

You heard then that this rule was *generall*, for that Christ delivered it vnto *all*, yet to *all* not simply, (for the *beast*, & the *Kings of the earth*, with their *armies*, following this *beast*, and fighting vnder his *colours*, are no way to bee guided by this o Rev. 19. 14. rule) but to *all* with a restraint, but to *all* the e armies in heauen, which the divine saw following him that sate vpon the *white horse*, which howsoever, they are called *armies in heaven*, are notwithstanding *men vpon the earth*: such are *Godly Kings, Princes, Nobles, worthie Captaines*, and *Souldiers*, which with the materiall *sword*, defend the *Gospell*: such are zealous *Ministers*, & *preachers of the truth*, which with the spiritual sword fight against *Antichrist*: such are all blessed *Christians*, walking before God in the places, whereto they are called, warring dayly against their proud enimies, the *flesh*, the *world*, and the *divell*. All which are said to be the *armies in heaven*, (albeit as yet they liue on earth) in regard, that their *cause*, for which,

and

and the *power*, by which, they fight, are *both from Heaue*. These *ride vpon white horses, and are cloathed in fine White linnen, and pure*; these come strongly, swiftly, and chearefully to this battaile: these are cloathed with sinceritie, integritie, and puritie of faith, loue, and other affections, for all is *pure white* about them. To *these* only, and to *all these* doth this rule appertaine: for *he said vnto all, if any man will come after me.*

Out of this condition you haue also heard, how necessary this rule is; even so necessary, that neither *subiect*, nor *prince*, neither *people*, nor *pastor*, neither *souldier*, nor *captaine*, how godly soeuer they seeme in mans eies, can be fit to follow this highest *Captaine*, except he be qualified according to this rule *Let him deny himselfe, and take vp his crosse dayly, and follow me*, saith CHRIST.

Of the first two precepts, I haue likewise already spoken; now let vs consider the third: *And follow me.* Which words do leade me to speake.

1 Of imitation, or following in generall.

2 Of following the best; of such an imitation as beseemeth *Christians.*

Man by nature how strangely hee is giuen to following, if I should hold my peace, *seruants*, *souldiers*, all *inferiours* would make it manifest: *seruants* will eye their masters, *souldiers* their *captaines*, *inferiors* their *rulers*: be they *good*, or be they *bad*, get they *honour*, or get they *discredit*, come their *profit*, or come their *losse*, their *liues* will be inste ed of *lawes*, and that must bee holden for *well done*, which is *done after their example*, saith *Siraches* sonne, Cap. 10. vers. 2. Thus *examples*, not *lawes*, doe (when *lawes*, not *examples*, should) teach men to liue.

And so it was in former ages. In regard whereof the diuine *Philosopher* would by no meanes suffer *Homers* booke to bee read in his common wealth, because in them, *Gods & Goddesses* were fained to be such, as no honestly minded man, or woman would haue their *sonnes*, or *daughters* like them. Yea so it was from the beginning. *Eues* eating the forbidden fruit, was sufficient, to make *Adam* doe the like, Gen. 3. 6. The younger si-

ster wold make her father *Lot* drunken, as well as the *elder*, Genes. 19.35. When *Iudah* was forward, his brethren were ready to giue their consents, to sell *Ioseph to the Ishmeelites*, Gen. 37.27.

Dead flies cause to stincke, and putrifie the *oyntment of the Apothecarie*, saith the *Preacher*, Cap. 10. vers. 1. Dead workes the workes of darknesse in the better sort, doe *cause to stinke*, and putrifie the towardly inclinations of the inferiours. *For if any man see thee which hast knowledge, sit at table in the* Idols *temple, shall not the conscience of him that is weake, be boldned to eate those things, which are sacrificed to Idols*? saith St *Paule*, 1. Cor. 8. 10. *Thou that* [f] *preachest a man should not steale, doest thou steale*? Thou that shouldst punish *adulterers* and reproue *swearers*, dost thou, by thy oaths giue them example? [g] *dost thou commit adulterie*? Marvell not then, if thy weake brother, seeing thy knowledge, become a *swearer*, a *theefe*, and an *adulterer*. Thy *life* shall be his *law*.

[f] Rom. 2. 21.

[g] Vers. 22.

Vpon consideration hereof a country man of ours, hath added, that we of all other people vnder heaven, are most *famous* yea, & *infamous* too, for our *imitation*. For doe we not *imitate*, [h] the *Spanish* in his *braverie*? The *French* in his *vanitie*? The *Italian* in his *perfidie*? Yea we follow the *Dutch* in *luxurie*, who heares not of it? The *Papists* in *idolatrie*; who knowes it not? The *Atheist* in all *impietie*, and *impuritie of life*; why lament we not?

[h] Rogers Ep to the followers of Christ. A. 7. b.

O come hither, *all yee*, that are any way either for *birth*, or *calling*, whether it be *spirituall*, or *temporall*, better then other men; yea and *all yee* too, which in the same respect are worse then others: for here are lessons for you both, to teach you to looke vnto your footings. Is there *old custome* against you? Respect it not; for it will be foiled by a *better custome*. Is the *flesh* against you? Care not for it; for that will be bridled by the heate of the *spirit*. Is that old serpent *Sathan* against you? Feare him not; for he both at your *prayers* will fly, and by your *godly exercises* will be made to *runne away*.

First therefore for those, that are better then others; wonder

der we may, what the matter is, or with what spirit they are led, or what commeth into their minds, that knowing their *liues* and *examples* to prevaile when laws cannot, doe notwithstanding with such care, and study seeke after vile, and vanishing things; and so seldome call their wits together to thinke of doing any good. Is it not because they are perswaded that the LORD spareth the *Cedar* tree, for his height, the *oke* for his strength, the *poplar* for his smoothnesse, the *Lawrell* for his greenenesse? O! then they are deceaued: for from the *Cedar* that is in [i] *Lebanon*, even to the *Hyssop*, that groweth out of the wall, [k] *every tree that bringeth not forth good fruit, is hewen downe and cast into the fire.* Is it not, because they partly thinke that God hideth his face from their sinnes, & seeth them not? O! then they are deceaued: for *Samuel* could tell *Saul al that was in his heart*, 1. Sam. 9. 19. And *Elisha* knewe, that his *servant* had taken bribes, 2. King. 5. 26. And shall not God bee able to knowe their *deeds*, and *thoughts*? yes: if *Miriam*, and *Aaron* speake but against *Moses*, the LORD wil *heare* them, Num. 12. 2. And if *Sarah laugh*, but within her selfe; *God* will see her, Gen. 18. 13. *Hell and destruction are before the Lord*, saith *Solomon*, Prov. 15. 11, *how much more the hearts of the sonnes of men?* Ad to this what the Prophet *Esai* hath chap. 40. vers. 12. God hath *measured the waters in his fist*, he hath *counted heaven with his spanne*, hee hath *comprehended the dust of the earth in a measure*, hee hath *weighed the mountains in a weight* and the *hils in a balance*. Can their *deeds* then, yea can their *thoughts* be *hid* from *so powerfull a God*? Is it not because man (of whose *censure* they stand more in awe, thē of Gods *wrath*) is not able to discrie their wickednesse, which they haue so secretly wrought? O! then they are deceaued. For towne & coūtry howleth and cryeth out, too much overladen and wearied with adulterous *Shichemites*, tyranous *Sauls*, negligent *Elies*, cruell *Ahabs*, proud *Herods*, incredulous *Pharaohs*; here ambition, there covetousnesse, every where glutony, and excesse.

[i] 1. Kin. 4. 33.
[k] Matth. 3. 10. & 7. 19.

One *mole* or *freckle* in the *face* offends more, then many and great *spots*, and *scarres* in the *other parts* of the body. Men in

authoritie, all, I meane, that are better then others, either for *birth*, or *calling*, are as the *face* of the commõwealth. One *small escape* in them, hurts more, then many *great* & *grievous faults* in the inferiours, and therefore one was bold to compare thē to a *booke*, after whose *patterne* others are printed; if the first draught haue *faults*, all the books printed thereby, must needs be *faulty*; but if there bee no *fault* in the first, all the rest will haue the *fewer*.

Whosoever openeth a *well*, or diggeth a *pit*, and covereth it
[l] Exod. 21. 34 not, and an *oxe* or an *asse* fall therein, [l] the owner of the *pit* shal make it good, saith *God* by his servant, Exod. 21. 33. Hath anie of vs by *bad living* caused his inferiour, his weake brother, to *sin*. O let vs not be deafe (beloved in the Lord.) That mā, whosoever he be, hath *opened a well*, and *digged a pit*, *which he hath not covered*, into which, because his neighbour hath fallen, and so perished, he must look to make answer for it; his blood shal be required at his hands.

Thou shalt not sow thy field with mingled seed, it is the Lordes commandement, Levit. 19. 19. What is this militant church wherein we liue, but *Gods field*, whose *husbandry* yea are, 1. Cor. 3. 9. Whosoever in this *field*, sitting either in *Aarons* seat, or *Moses* chaire, shall *say*, but not *doe*; shall *say good things*, but *doe the contrary*; shall *in word sow wheat*, but *in example cast abroad the troublesome seed of cockle and darnell*, hee it is, that *soweth mingled seed in Gods field*, and such are they whom the author of the *booke* of *wisedome* aimeth at, chap. 6. 6. When hee saith, that *mighty men shall be mightily tormented*.

In the second place, instruction is here to be had for such, as are, either by *birth* or *calling*, worse then other men. They seeing themselues so addicted by nature to *follow* others, in duety ought to take speciall heed whom they *follow*. For *all* may not be *followed*. Aske counsaile of the *wise man*, & he will perswade with you, by no meanes to *follow* gluttons, sleepers, and drunkards: for the *glutton* shall be *poore*, and the *sleeper* shal be *cloathed with ragges*, Prov. 23. 21. As for the *drunkard*, he shal haue
[m] Prov. 23. 29 no want of [m] *wo, sorrow, strife, murmuring, woūds without cause*, and

and *redneſſe of the eies*: he ſhall be *bitten* as with a [n] *ſerpent*, and *hurt*, as with a *cockatrice*: he ſhall be, as one that ſleepeth *in the middeſt of the ſea*, or *on the toppe of the maſt*, Prov. 23. 34. Aske counſell of *S. Paule*; and hee will perſwade with you, by no meanes to *follow fornicators, idolaters, adulterers, covetous perſons*, and the like: for ſuch ſhall not *inherit the kingdome of God*, 1. Cor. 6. 10. Aske counſell of the LORD himſelfe, and he will perſwade with you, by no meanes to *follow* the [o] doings of the land of *Egypt*, or the manners of the land of *Canaan*. For if you commit ſuch abominations, *the land ſhall ſpue you out*, Levit. 18. 28.

[n] Verſ. 32.

[o] Levit. 18. 3.

O, [p] walke *not in the counſell of the wicked*, nor ſtand yee *in the way of ſinners*, nor ſit yee *in the ſeate of the ſcornfull*, for ſuch may not be *bleſſed*. You know who hath ſaid it. Aſſured I am, that in *Noahs* arke, among his three ſonnes, there was one curſed *Ham*: that in *Iſaac's* houſe of 2. ſonnes, one *Eſau* was reiected: that in *Iacobs* houſe among twelue brethren, one only *Ioſeph* was innocent; that in *Chriſts* houſe among twelue Apoſtles, there was a treacherous *Iudas*; neither may I deny, but that at this day among many *Magiſtrates*, *Preachers*, and *Maſters*, there are ſome licentious *Magiſtrates*, ſome bad living *Preachers*, ſome too too wicked *Maſters*. But what is that to vs? *We muſt all appeare before the iudgement ſeat of Chriſt*, to *receiue* according to our own deeds: For ſo may we read, 2. Cor. 5. 10. The licentious life of the *Magiſtrate* ſhall not quite the *ſubiect*, if he diſobey the lawes: the wickedneſſe of the *Maſter* may not excuſe the *ſervant*, if he be vngracious: the bad living *preacher* is no cauſe to ſaue *my ſoule*, if I be vngodly. For God himſelfe telleth vs, that, *that ſoule that ſinneth ſhal die the death*, Ezech. 18. 4. And thus from the generall imitation; I come to that which beſt beſeemeth Chriſtians.

[p] Pſal. 1. 1.

Follow me.] *The Lyon hath roared who will not be afraid? The* LORD *God hath ſpoken, who can but prophecie?* Amos 3. 8. Ever worthy is his *Maieſtie* to be reverēced, whoſe voice nothing (be it aboue or beneath, in heaven or in earth, ſenſible, or inſenſible) ought to diſobey. [q] Heare then ô heavens, and hear-

[q] Eſai. 1. 2.

ken, ô earth; and therefore heare and harken both men & women, for the LORD hath said: *follow me*. Else whom will ye *follow*? Is not he *the way* to guide you? *Follow him*; and he wil *leade* you *in the pathes of righteousnesse*, Pro. 4. 11. Is not he *the truth*, to giue you light? *Follow him*, and *the sunne of iustice shall arise vnto you*, Malac. 4. 2. Is not he *the life*, to feede you? *Follow him*, and you shall *go in and out, and finde pasture*. Iohn. 10. 9. He is *the way*, in example: *for he hath given an example, that wee should do*, even *as he hath done*, Iohn. 13. 15. He is the *truth*, in promises; for his *covenant* he will *not breake, nor alter the thing that is gone out of* his *lips*, Psal. 89. 34. He is the *life*, in rewarde; for howsoever *the wages of sinne is death*, yet *the gift of God is eternall life, through Iesus Christ our* LORD, Rom. 6. 23. This our LORD, the *way*, the *truth*, and the *life*, in his iourney towardes heaven, *began betime*; for at[r] *twelue yeares of age* he went about his[s] *fathers businesse*: and *he kept the right way*; for he boldly said, who can[t] *accuse me of sinne*: & *he made speed*; for he spake, and did more good things in 33. yeares, then might be contained in all *the*[u] *bookes in the world*: and *hee continued vnto the end*; for he[x] *died*[y] like *a lambe*,[z] prayed to his father, and forgaue his enemies; See here, those foure notes, to which my desire is you should well listen, because they may be much for instruction in this *Christian imitation*; wherein you are to *begin betime*, to *keepe the right way*. to *make speede*, and to *continue to the end*. And first *begin betime*.

[r] Luk. 2. 42.
[s] Vers. 49.
[t] Ioh. 8. 46.
[u] Ioh. 21. 25.
[x] Mat. 27. 50.
[y] Act. 8. 32.
[z] Luk. 23. 34.

Know yee not, that man assone as he was created, had a law given him? Hence may we learne, that every one of vs from the first day of his birth is to liue vnder obedience to the great *lawgiver*. Doth not experience teach you, that in infancie yee are baptized in the name of *God*? Hence are we taught, that when we are not able to *runne* to *Christ*, yet should we, as well as we may, *creepe* vnto him. Is it possible for you to forget your dayly praier? Therein you pray, first, that *Gods will be done*, and then you aske your *dayly bread*: to shew vs that the *very food* whereby we *liue*, is no way to be preferred before *the blessed will of God*.

God

God requireſt the firſt borne for his offering, and the firſt fruits for his ſervice: and dare we preſume to preſent him with our ſecond labours? He requireth a *morning* ſacrifice, as wel as an *evening*. *Abraham roſe early in the morning* to *ſacrifice* his ſonne to God, Gen. 22. 3. So ſhould we riſe early *in the morning of our lines*, even in our *youthfull daies*, and *ſacrifice* our ſelues to God. We ſhould giue vp our bodies, [a] *living ſacrifices*, holy, and acceptable to him. For why ſhould not he that is [b] *Alpha*, the *firſt*, the *beginning* in every thing, be the firſt and the beginning in our converſion too? *Manna* was to bee gathered *betime* before the riſing of the ſunne, otherwiſe it would *melt* away, Exod. 16. 21. So fareth it with him, whom yee ought to follow; if you come not to him *betime*, but ſtay till *buſineſſe* & *pleaſures* ariſe vnto you, well may you ſeeke him, but you ſhall not find him. For wiſdome her ſelfe hath ſaid, they which *ſeeke me early ſhall find me*, Prov. 8. 17. but of them which are ſlow in ſeeking her, ſhe hath alſo ſaid; *they ſhall ſeeke mee, but they ſhall not find me*, Prov. 1. 28.

[a] Rom. 12. 1.
[b] Rev. 1. 8.

The gueſts are bidden, yet no man commeth: all things are ready, yet no mã regardeth. One ſaith, I haue bought a [c] *farme*, and muſt needs goe out, and ſee it; O let me be excuſed: a ſecond ſaith, I haue bought [d] *Oxen*, and I goe to *proue them*; *I pray thee haue me excuſed*: another ſaith, *I haue* [e] *maried a wife, and therefore I cannot come*: if our [f] fathers bee *vnburied*, if our friends be not [g] *bidden farewell*, then in reaſon wee thinke wee may be excuſed for not comming. O, ſaith one, were I *a free-man*; and another, were I a *rich man*, and a third, were I *an olde man*, then ſhould we be at leaſure to come to *Chriſt*; but yet, & till then let vs be excuſed.

[c] Mat. 22. 5 Luk. 14. 18.
[d] Luk. 14. 19.
[e] Verſ. 20.
[f] Mat. 8. 21. Luk. 9. 59.
[g] Luk. 9. 61.

Thus the *whole* [h] *head is ſicke*, and the *whole heart is heavie*, and within vs is nothing but [i] *wounds*, and *ſwelling*, and *ſores full of corruption*. For although wee perſwade our ſelues that *Chriſt* ought by vs to bee followed, yet can wee not by any meanes accord of the *time*, when to *beginne* to follow him. Wherein we are not much vnlike thoſe Iewes ſpoken of, Agge, 1. 2. who knowing that the *Lords houſe* ought by them to be

[h] Eſai. 1. 5.
[i] Verſ. 6.

be *builded*, did notwithstanding sing alwaies this song: *The time is not yet come, that the Lords house should be builded.* And did they for this escape vnpunished? Read yee but the 6. verse of the same chapter, and you will say no: for they did *sow much* but *brought in little*; they *did eate*, but *had not enough*; they *dranke*, but *were not filled*; they *cloathed themselues*, but *they were not warme*; they *did earne wages*, but *the wages was put into a broken bagge.*

[k] Ioel. 2. 13. We knowe that the Lord *is* [k] *gratious and mercifull, slow to anger and of great kindnesse*, otherwise doubtlesse ere this, his [l] Psal. 2 9. *scepter of* [l] *Iron* should haue *crushed*, and *bruised vs in peeces.* For what is he among vs all, that in his heart hath not said, *the time is not yet come, that the Lord Iesus should be followed?* How [m] Psal. 4. 2. long, *how long, o yee sonnes of men, will yee* [m] *turne* Gods *glory into shame*, by louing *vanitie*, and seeking *lyes?* you say *the time is not yet come, that the Lord Iesus should be followed*: but the holy Ghost saith, *behold, now the acceptable time*; *behold, now the day of salvation*, 2. Cor. 6. 2. *To day if yee will heare his voice*, Psal. 95. 7. *To day*, even *this day*, if yee will heare his voice *harden not your hearts.*

There was at *Ierusalem* the poole *Bethesda*, where the *sicke*, the *blind*, the *halt*, and the *withered* lay; once in the day an *Angel* came, and stirred the water; & then whosoever *stept in first was made whole, of whatsoever disease he had*, Ioh. 5 4. He which *stept in first* was made whole, saith *Iohn*; none but hee, which stept in first. This is the *acceptable time*, this is *the day of salvation*, this is *the day* wherein we may heare Gods voice: take we then this opportunitie while it is offered; & let vs not forslow the time; for the strongest of vs all is not able to assure himselfe, that he shall liue till to morrow. *Elias would be serued before the widow*, although shee had but a *little cruse of oyle*, although she had not enough for her selfe, 1. King. 17. 13. And can we be so senseless to thinke, that God will bee serued after vs, after the *flesh*, after the *Divell?* God would not haue the *labourers hire stay in thy hands all night*, but would haue thee pay him before thou sleepe, Levit. 19. 13. Yet wee dare keepe

Gods

Gods due from himselfe, shall I say, *day* and *night*? I may say, *many daies*, and *many nights*, *many weekes*, *many months*, yea & perhaps *many yeares* too.

Thus haue we cast behind vs the *first lesson* which *Iohn Baptist* taught, that was, *repent, for the kingdome of Heaven is at hand*, Mat. 3. 2. Thus haue we set at naught the *first lesso̅*, which the *Disciples* taught; and that was, repent, for the *kingdome of Heauē is at hand*, Mat. 10. 7. Thus haue we spurned against the *first lesson* which *Christ* himselfe taught; and that was, REPENT too, *for the kingdome of Heauen is at hand*, Mat. 4. 17.[n] He that hath eares to heare, let him heare. [n] Mat. 11. 15.

REPENT is the *first lesson* to be learned both by *young* and *old*. It is not sufficient for a *young man* to say, *I will repent*: for assuredly, could *Iudas* haue repented, when he had listed: hee would never haue *hanged* himselfe: neither may it suffice an *old man* to say, *I haue repented*; God is, *I am*; & therefore is best pleased with, *I am*; he careth not for, *I was*, or *will be*. And this the Preacher knewe well, and therefore in *the first verse* of his 12. *Chapt.* he directeth his speech to *young men*: there he saith; *Remember thy Creatour in the dayes of thy youth*. And because *young men* are very ready to post over this *remembrance, vnto age*, that generall day, which all men set for themselues to *repent* in, he in *the verses following* brings in the *olde man*, with the [o] *keepers of his house trembling*, with his *strong men bowing downe*, with his *grinders ceasing*, with his *lookers out by the windowes darkned*, with his [p] *dores shut*, with his *daughters of singing abased*; that is, he brings in the old man, *feeble, lame, deafe, blind*, and *stammering*, for the *young man* to behold; as if hee should say, See here my *sonne*, is it possible for *this man* to serue God, he can neither *heare*, nor *see*, nor *feele*, nor *speake*, nor *go*. Therefore serue thou thy God in the daies of *thy youth*. [o] Eccl. 12. 3. [p] Vers. 4.

The chiefest thing that made *Rehoboam* in the beginning of his reigne to choose young counsellers, was, because they were his companions before, 1. King. 12. 8. Because they were his *companions before*, therefore they became his *counsellers* after. This is the preferment of your *sinnes*, if they haue beene

your *companions* in *youth*, in *age* they will looke to bee your *counsellers*, yea, and it may be, your *masters* too. Begin therefore, as q *Samuel* did, to serue God in your *minoritie*; and vse, as r *Timothie* did, to read the Scriptures in your *childhood*; thē shall you, as s *Iohn* did, grow in spirit, as you *ripen in yeares*. O blessed are you, if you *begin betime*: yet so, that you *keepe the right way*. Which is the second note, to be obserued in *Christian imitation*.

q 1. Sam. 2. 18
r 2. Tim. 3. 15.
s Luk. 1. 80.

Many false Prophets shall arise, saith our *Saviour*, and shall say vnto you, *loe, here is Christ*, and *loe, there is Christ*, but with all he counsels you, *not to beleeue* them, Mat. 24. 23. Long haue some continued, and yet they are not weary of professing, that there is life in their *pardons*, life in their *pilgrimages*, life in their *sacrifices*. Rather then fayle, they can make shift to clamber to Heaven, by *Angels*, by *penance*, by *merits*. Each of them hath his *way*, yet not one of them the *right way*.

I doubt not, but that all that heare me this day, are sufficiently already perswaded *not to beleeue* them. For you haue learned, that *Iacob* in his way to *Haran*, saw, *not many*, but *one ladder reaching vp to heaven*, Gen. 28. 12. And that the forerunner of Christ prepared, *not the waies*, but *the way of the Lord*, Esai. 40. 3. And thereby are you taught, that there is but one *ladder* to clime, but *one way* to walke in, to come to Heaven. And as t *Herod* sought over all *Iurie* for *Christ*, but could not find him, because he *followed not the starre*; so may you, long enough, seek for Heaven all the broad way over, but you shall not be able to find it, vnlesse you *follow the straight way*, & enter in at the u narrow gate; for that way alone leads to Heauē. One only river, the river *Iordan* was of force to deliver *Naaman* the *Syrian* from his leaprosy, neither *Abana*, nor *Pharpar*, rivers of *Damascus*, could doe it, 2. King. 5. 12. *One* onely *way*, the *true* and *liuing* way, *Christ*, our *Saviour*, is able to set vs in our resting place, in the place of eternall blisse; neither the seeming powerfull x *beast*, nor any other besides is able to doe it. For as he, which promised a land to the *Israelites*, sent before the *Israelites* a *pillar of fire* to bring them to that land, Exod. 13. 21.

t Mat. 2. 13.
u Mat. 7. 13.
x Revel. 13. 1

13.21; so he, the same God, hauing prepared a Heauen for vs, hath sent before vs that *everliving* [y] *word*, cloathed with our owne flesh, to guid vs vnto Heaven. [y] Ioh. 1.1.

Behold here the patterne of your *imitation*, such a patterne, as must be followed, *alwaies* and *necessarily*. *Alwaies*, for that *no deceit was in his mouth*, Es. 53.9. and *necessarily*, because St *Peter* doth counsell it, 1. Pet. 2. 21. *Alwaies*, for that no man was able *to rebuke him of sinne*, Ioh. 8.46. and *necessarily*, because St *Paule* commandeth it, Ephes. 5. 1. *Alwaies*, for that he is perfectly good, 1. Ioh. 3.5. and *necessarily*, because himselfe will haue it so, Mat. 11.29.

Alwaies therefore, and *necessarily*, Christ is to bee *followed*, yet not without a *limitation*. For as he was God, many things were done by him, wherein wee may not *follow* him, without note of *superstition*, or *zealous impietie*. It was for *God alone* with [z] *seaven loaues*, and *a few little fishes*, to feed, and suffice *foure thousand men, besides women, and children*, Mat. 15.38. It was for *God alone* with [a] *fiue loaues* and *two* little *fishes* to feed and suffice *fiue thousand men*, *beside women and children*, Mat. 14.21. It was for *God alone*, to *rebuke* the waues *of the sea*, and the *windes*, and to cause them to cease *raging*, Luk. 8.24. To [b] fast forty daies, and fortie nights; to [c] turne water into wine; to [d] walke on the Sea, as one dry land; to restore [e] sight to the blind, health to the sicke, life to the dead; these are miracles wrought by *God alone*, which we may not dare to *imitate*, because there is neither commandement that we should, nor example of any Disciple, or Apostle, that would, or durst doe so. In those things therefore, which *Christ* did as *God*, *worship him* religiously; but in those things, which he did as man, *follow him* zealously: Loue and detest whatsoever *Christ*, as *God*, loveth and detesteth, and so shall you imitate Christ, as much as a man may *imitate* God; but with all, doe that as Christ did, as man, and so shall you *follow Christ*, as a *Christian* should.

[z] Mat. 15.34.
[a] Mat. 14. 17.
[b] Mat. 4. 2.
[c] Ioh 2.9.
[d] Mat. 14.26.
[e] Mat. 11.5.

And here, for that my limited time will not suffer me to bee long, I can but only point at a few of the particulars, wherein you are to *follow* Christ. *Follow him* therefore in *obedience*, for

f Phil. 2. 8. he is become f *obedient vnto the death*, even *the death of the crosse*. Accursed are the disobedient; the Lord shall *laugh at their destruction*, Prov. 1. 26. *Follow him*, in *innocencie*, for in *his* g Esai. 53. 9. g *mouth was found no guile*. Accursed are the wicked; they are *kept vnto the day of destruction*, and *shall be brought forth to the day of wrath*, Iob. 21. 30. *Follow him* in *humilitie*, for hee h Psal. 110. 7. h *drank of the brooke in the way*, he made himselfe of i *no reputa-* i Philip. 2. 7. *tion*, & became for vs a *seruant*; Accursed are the proud: *though their excellency mount vp to the heaven, yet shall they perish for ever like their dung*, Iob, 20. 6.

He is an *example* for you in *patience*, for hee was oppressed and afflicted, yet as a k *sheepe* before his *shearer* was hee *dumbe*, k Esai 53. 7. Act 8. 32. and *opened not his mouth*; being *reviled*, hee *reviled not againe*; *suffering*, he *threatned not*, but *committed it all to him that iudgeth righteously*, 1. Pet. 2. 23. He is an *example* for you in *Charitie*: for he prayed for his enimies; *Father forgiue them, for they knowe not what they doe*, Luk. 23. 34. Hee is an *example* for you in *Constancie*: for he *died like a lambe*, *Revel.* 5. 6. These, & such like, are the things wherein *Christ* must be *followed*, *alwaies*, & *necessarily*: which although it may not be gainesaid, doth notwithstanding permit *the examples of good men* to be imitated, sometime, and in some things.

For the better conceaving whereof, let it not bee troublesome to vs, to obserue foure sorts of *examples* of the *elect*, and *righteous*, set downe vnto vs in the holy Scriptures.

1 Some we find, were *singular*, such as neither others in those daies might, nor we in our daies may *follow*; for that they alone had the speciall, and extraordinary motion of the holy Spirit for their warrant. Such was *Abrahams* readinesse, to kill his own, and only sonne *Isaac*, Gen. 22. 3. Such was the spoile of the *Iews* made of the *Egyptians*, by detaining their *iewels of gold and silver*, Exod. 12. 35. Which deeds in them, because they were *commanded*, were *commendable*; but in vs, because they are *forbidden*, should be most *damnable*.

2 Others in those daies were generall, which wee in our daies may not *follow*, without displeasure of the *Highest*. They

cir-

circumcised their male children the eight day: but wee may not doe so; for if wee bee *circumcised*, Christ *shall profit us nothing*, Gal. 5. 2. They *offered bloody sacrifices vnto the Lord*; wee are forbidden so to doe; for being *dead with* Christ, *from the ordinances of the world*, wee ought not, *as though wee lived in the world, be burdened with traditions*, Coloss. 2. 20. Among them *one brother married the wife of another*. Farre from vs let such weddings be remoued. *It is not lawfull for* Herod *to haue his brothers wife*. Mat. 14. 4.

3 There were *wicked examples*, which none of vs, I hope, will dare to *follow*. You cānot, but heare of [l] *Lots* incest, [m] *Moses* incredulity, [n] *Davids* adultery, [o] *Peters* deniall; the [p] ambition of the *Apostles*, and such like: which all are set before vs; but doubtlesse for good ends. First to shew vs, how false it is, which some teach, that the elect, and regenerate sinne not. 2. To make vs wary how we walke: for if such, whom God hath favoured so highly, and adorned so singularly with his celestiall gifts; if such, I say, did fall, and so filthily defile themselues, with how great [q] *feare and trembling* ought we *to make an ende of our salvation*? 3. To strengthen vs, that though we sinne, we go not on forward in sinning, nor despaire of Gods mercy, no more then they did. *For the sonne of man* came *to seeke and saue that, which was lost*, Luk. 19. 10. and hee came not *to call the righteous, but sinners to repentance*, Mat. 9. 13. and by him *Paul* did *attaine mercy to the ensample of them, which shall in time to come beleeue on him vnto eternall life*, 1. Tim. 1. 16. Last of all, to teach vs, that as God is merciful, so should we shew mercy vnto all, that in Gods iudgement we may finde mercy.

l Gen. 19. 33.
m Num. 20. 12
n 2. Sam. 12. 9
o Mat. 26. 70.
p Mat. 18. 1.
q Philip. 2. 12

4 There were *good examples*, which we may be bolde *to follow*; as [r] *Abrahams* faith, [s] *Iosephs* chastity, [t] *Davids* zeale, & the like; which are set before vs, as the *Apostle* witnesseth, that we *should not be sloathfull, but followers of them, which through faith, and patience, inherite the promises*, Heb. 6. 12. And hitherto belongeth that which *S. Chrysostome* hath, *Homil.* [u] 62. in Mat. 18. If, saith he, it seeme a hard matter vnto thee *to imitate God*, betake thy selfe to the imitation of his servants. *Imitate Io-*

r Rom. 4. 3. 20
s Gen. 39. 9.
t Psal. 69. 9.
u In Græcâ Savilii editione, est hom. 61.

Ioſeph; for he was a reliefe vnto his brethren in time of famine, although they iniuriouſly ſold him into bondage, Gen. 42. 25. *Imitate Moſes*; for he ſpared not to powre forth his praiers to the *liuing God* for the people, although they had done him many wrongs, Exod. 32. 11. *Imitate S. Paule*, for hee could haue wiſhed that he might be *ſeparated from Chriſt*, for the Iews, although they had many times oppreſſed him, Rom. 9. 3. *Imitate S. Steven*, for he praid for the people, even then when they ſtoned him: LORD *lay not this ſin to their charge*. Act. 7. 60. Imitate *Ioſeph*, *Moſes*, *Paule*, *Steven*, and the whole company of holy ones, as *Paule* himſelfe deſireth to be imitated: *Be yee followers of me*, ſaith he, *even as I am of Chriſt*, 1. Cor. 11. 1.

Walke therefore in the way, which the LORD hath made plaine for you; and tread yee thoſe pathes, wherein by the *good examples* of Gods Saints yee are directed; and ſo ſhall yee be able to follow the *lambe*, whitherſoeuer he goeth. O bleſſed are you, if you *keepe the right way*; but withall you muſt *make haſte*. Which is my third circumſtance obſerued in *Chriſtian imitation*.

The wiſe man paſſed *by the field of the ſloathfull, and lo, it was al growne ouer with thornes, & nettles had couered the face thereof, and the ſtone wall thereof was broken downe*, Prov. 24. 30. Our corrupt nature, what is it, but this *field*? If we be *ſloathfull*, and *ſlacke* in husbanding it, how can it bring forth any thing, but *thornes*, & *nettles*? The wiſe man paſſing by, may eaſily through *the broken wall*, deſcry all manner of *filthineſſe*, and *abhomination*. If *Saule* lie ſleeping with his ſervāts, it wil be no hard matter for *Dauid* to come, and take away the *ſpeare*, and the *pot of water*, euen from *Saules* owne head, 1. Sam. 26. 12. If we, being now ſet in *the right way*, in *the Lords way*, ſhall be negligent, & giuen to ſleeping, too eaſie will it be for *Leviathan*, that pearcing *ſerpent*, that crooked *ſerpent*, that *ſerpent* which fel down from heaven like lightning, to come and ſteale away all good motions, even from our inmoſt heart.

The *enimy came*, and *ſowed tares among the wheat*, but it was *while men ſlept*, Mat. 13. 25. The *fooliſh virgins*, were not prouided

ded to go with the *bridegroome*, for they *slept* too, Mat. 25. 5. It is time then to *watch*, that the *enimy* choake not vp our *wheate* with his *tares*: it is time to *watch*, if we meane to accompanie the *bridegroome*.

We must *runne* (for a slow pace will not serue the turne) we must *run*, if we looke to *obtaine*, 1. Cor. 9. 24. CHRIST telleth vs, that *the kingdome of heaven suffreth violence, and the violent take it by force*, Mat. 11. 12. And why doth he tell vs so, but to teach vs, how earnest, and zealous, we must be in our professed religiō? If we be but luke-warme, you know, God hath threatned *to spew vs out* of his mouth, Revel. 3. 16. If *our righteousnes* surpasse not *the righteousnes of Pharises*, *Heaven* is no place for vs, *we may not enter* therein, Mat. 5. 20. If we be no more then *statute protestants*, that is, if we thinke our duties sufficiently discharged, in comming *once a month* to the church to pray, in hearing *once a quarter* a sermon, in cōmunicating at the Lords table *once a yeare*, well may we hope to come to *Heaven*, but that shall be *then*, as a late and zealous preacher hath said, *whē hypocrites haue leaue to come out of Hell*.

Therfore were the golden *Cherubins* set vpon the two ends of the *mercy seat*, with *their wings spread out on high*, Exod. 37. 9. to teach vs, to be as quicke about the Lords busines, as the *Cherubins*. Therefore did *God* reiect the *blind*, and *the halting sacrifice*, Deut. 15. 21. to shew vs, how he abhorreth *slackneſse* in all our duties. Therefore did the Apostles *leaue all*, and *follow Christ*, Mat. 19. 27. for our instruction, that we should speedily *follow Christ* too. For he is not *accursed* only which *doth not the Lords businesse*, but he also, which *doth the Lords businesse negligently*, Ier. 48. 10.

Watch therefore the [x] *starre*, so soone as it *ariseth*, & follow the [y] *Pillar*, so soone as it *remooveth*, and so shall you withall speed, be received into *the* [z] *building*, that precious building, *not made with hands*, & shall dwell in those [a] *tabernacles*, those ioyfull *tabernacles*, which *God* himselfe hath *pitched*. O blessed are you if you make hast: yet not so, vnlesse you cōtinue to the end. And this is my last note.

x Mat 2. 2
y Exod. 13. 21
z 2 Cor. 5. 1.
a Heb. 9. 11.

Some

Some came into the *vineyard* at morning, & ſome at noone, but no man received any reward, but they which ſtaide vntill *night*, Mat. 20. 8. *Iacob* did not *prevaile with God*, when firſt he began to *wreſtle* with him, but when he had *wreſtled* with him *all night*, Gen. 32. 26. It is not your *praying* this day only, that can do you good, for you muſt *pray continually*, 1. Theſſ. 5. 17. He *runnes* in vaine (*run* he never ſo ſwiftly) that *ſits him down* before he comes at the *goale*. Heaven is the *goale*, whither our *race* is intended. Begin we this *race* betimes, and *keepe we the right way*, and *make we haſt too*, yet if we *continue not to the end*, our portion ſhall be as his, whom CHRIST hath ſaid, *the laſt eſtate of this man is worſe, then the firſt*, Luk. 11. 26.

Having hitherto beene *fed delicately*, and *brought up in ſcarlet*, ſhall we now *periſh in the ſtreets*, ſhall we now *embrace the dung*? Lam. 4. 5. Having as yet had our *heads* of *gold*, ſhall we now (to become like to *Nabuchadnezzars* image) haue *our feet of clay*? Dan. 2. 33. Having already *begun in the ſpirit*, ſhall we now *end in the fleſh*; Gal. 3. 3? [b] *He that thinkes he ſtandeth let him take heed that he fall not.*

[b] 1. Cor. 10. 12.

What ſhall I ſay (ſaith Ioſh. chap. 7. 8. *When Iſrael turnes the back. What ſhall I ſay*? The trembling of the *Pillars* is enough to make the whole *Temple* ſhake. *Peter*, he which ſaid even now, that [c] though *al ſhould*, yet *he would neuer* forſake *Chriſt*, [d] *curſeth* and *ſweareth*, that he *knoweth not the man*. *Lot*, he which erſt ſtrived ſo much to preſerue his daughters chaſt in *Sodome*, doth now in the mount commit [e] *inceſt with his daughters*. *Salomon* himſelfe, which ſo lately erected a Temple for the worſhip of God, fals now to the worſhipping of *Idols*: As if the *ſtarres* were falling from their *heaven*, and the *light* departing from the *ſunne*.

[c] Mat. 26. 33.
[d] Verſ. 74.
[e] Gen. 19. 33.

But it is not long ſince we were taught, that *the Saints of God, though they fal not finally in the end, nor vtterly at any time, doe notwithſtanding, fall grievouſly, and dangerouſly*: of which we then heard in all plenty, and ſufficiency, ſo that I may well ſurceaſe to ſpeake thereof. Only let me ſay once againe, [f] *Hee that thinkes he ſtandeth, let him take heed, that he fall not*. For

[f] 1. Cor. 10. 12.

not

not every one, but *hee* only *that endureth to the end shall be saued*, Mat. 10. 22. and not every one, but *he* only *which is faithfull vnto the death, shall receaue the crowne of life*, Revel. 2. 10. and not every one, but such only as are *marked* in their *foreheads* with the letter *Tau*, with the note of perfection, and perseverance, shal enter the inheritance of the blessed, Ezech. 9. 4.

Let the *dogge* returne to his *vomit*, and the *sow* to her *wallowing in the mire*, but doe you (as *Abraham* did) hold on your sacrifices vnto the *evening*, the last *evening* of your liues, and so shall a full measure bee measured vnto you. O ever blessed shall you be, if you *continue to the end*. Then shall the *prayers* which you haue *deuoutly made*, and the *teares* which you haue *repentantly shed*, and the *almes*, which you haue *charitably giuen*, set vpon your *heads* the *crowne of glory*, and the *Angels* shall triumph for your *glorious coronation*, and the *Saints* shall reioice at your *blessed perfection*, and *God* himselfe shall say AMEN, to your *never dying happinesse*. To which *happinesse* (O gratious father) receaue vs all, for his sake in whom thou art best pleased; to whom with thee and the holy Ghost, be all praise, power, maiestie, and dominion, both now and for ever,

AMEN. 2. Pet. 2. 22.

FIVE SERMONS ON THE EPISTLE OF St IAMES, CHAP. 4. VERS. 10.

Cast downe your selues before the Lord, and he will lift you vp.

CVrious *questions*, and vaine *speculations* how like they are to *plumes of feathers*, each of vs in part may iudge; for that many very earnestly, and others nothing at all, are desirous to be seene in them. The time was, when *Paule* reproued such, as had their heads troubled with [a] *Genealogies*: were he now liuing, to see, how men and women of our daies, busie their heads about as vaine *questions*, tracing dangerously vpon the *pinacles*, while they might safely walke vpon the *pauement*, could he, (I thinke you) bee silent? It is a world to see, how many at this day are much more desirous to learne *where Hell is*, then to bee instructed any way *how they may escape Hell*. much more ready to heare *what God did purpose before the world began*, then to learne, *what hee will doe, whē the world is ended*: much more willing to vnderstand, *whether they shall knowe one another hereafter in Heaven*, then to know now *whether themselues belong to Heaven, or not*. Vnwise, though worldlings: so ready are they to *search mysteries*, before they *knowe principles*: so presume they [b] *to vnderstand, a-bone that which is meet*; not much vnlike the [c] *Bethshemites*, who were not content with the *sight* only of the *Arke*, but they would also *prie* into it, and *finger* it.

[a] 1. Tim. 1. 4. Tit. 3. 9.

[b] Rom. 12. 3.

[c] 1. Sam. 6. 19

The

The[d] *starre* when it came to the place, where *Christ* was, *stood still*, and went no further: We likewise when we are come to the *knowledge of Christ*, should *stand still*, & goe no further. Are we better then S[t] *Paule*? he was content *to*[e] *knowe nothing saue* Christ Iesus, *and him crucified*. For he knew well, how impossible it was for mans wit, to found the deapth of Gods secrets. And farther; what shall it availe a mā, subtilly to dispute about the TRINITIE, if through his want of *Humilitie*, hee displease the TRINITIE? How can it profit thee, to haue the whole booke of God at thy fingers end, if through thy want of *Charitie* God withdraw his favour from thee? it cannot benefit me, schollerlike to define *what sinne is*, if beastlike wallowing *in my sinnes*, I provoke Gods wrath against my selfe.

[d] Mat. 2. 9.

[e] 1. Cor. 2. 2

It is an *item* for vs al: *To him, that knoweth how to doe well, & doth it not, to him it is sinne*. Howsoever in our age lesse, *knowing* is not, yet more *doing* beyond all question is required. It hath pleased God to blesse many among vs with great, and each of vs with some, measure of knowledge; this place is plētifull in witnessing as much. But how smale fruit ariseth from this *knowledge*, our carelesse kind of *living* maketh to plaine a declaration. So that I may fitly seeme of these our daies, to make that cōplaint, which *Ieremie* made of his, cha. 12. 11. *The whole land lyeth wast, because no man setteth his mind on it*. Because no man regardeth Gods word, no man considereth the plagues which he hath sent vpon the land, therefore are *the destroyers come vpon all the high places*; therefore the *Lords sword devoureth all the land from one end thereof vnto the other*: therfore *no flesh may look for peace*. And why may I not vse that which he hath added in the 13. verse? For see wee not Gods Ministers painefull, and labour some *in sowing of wheat*? Yet behold, the badnesse of the ground is such, that *they can reap nothing but thornes*. Are they not even sicke with lamenting sinfull soules? Yet, where is their *profit*? They are, and that worthily, (because worthily they may be) ashamed of such a peoples fruits, which insteed of amendment groweth worse and worse.

Doe I speake this for a fashion only? or doe not Gods heavy iudgements testifie the truth hereof? doth not his fierce wrath speake as much? O then, let vs *humble our selues vnder the Almightie hands* of this revenging God, that so once againe *his face may shine vnto vs*. Away for a time with your subtile questions, & attend you the amendment of your liues, for, if not so; Gods anger may not bee appeased. And that you may in part know what belongeth to the amendment of your liues, let not your hearts be shut against St *Iames* his counsell, as it is in the first words of my text: *Cast downe your selues before the* LORD. And how can you disobey this counsel, if you doe but think of the reason vsed by him for perswasions sake, in the words following? *And he will lift you vp*.

In his counsell, we obserue 3. notes.

1 (Not lift vp, but) *cast downe*.
2 *Cast downe* (not others, but) *your selues*.
3 *Cast down your selues* (not before mē, but) *before the Lord*.

And in delivering this third note, I may bee fitly occasioned to speake somewhat of the reason brought to perswade vs to the obedience of this counsell; for we must *cast downe our selues before the* LORD, who, as he is *most liberall* to vs, *most present with vs*, *most able* to helpe vs, when we stand in need, is also *most willing* at all times to worke our ease; and therefore hath our Apostle added, *and he will lift you vp*. *Cast downe your selues before the* LORD, *and he will lift you vp*.

Lift not vp, but *cast downe*] It hath beene obserued, that the *Peacocke*, as proud as hee is of his *gallant feathers*, as soone as he beholdeth his foule feete, abateth himselfe, and is humbled. Here might we learne so much wit, as by the feeling, sight, & apprehensiō, of many our *foule feet*, of our corrupt, & perverse passions, which rule, and raigne in vs, to humble our selues, & to abate our pride ingendred but of a *few feathers*, and those indeed *very blacke*, howsoever they cary an appearance of beautie. But the prince of darknes, that subtile serpent, which
[f] Luk. 10. 18. [f] *fell from Heaven like the lightning*, not content with that rule, which he hath over the children of vnbeleefe, hath soe busied

him.

himselfe to obscure even those, which should shine as lights in this world; that (although *the Moone shall bee abashed, and the Son ashamed, when the Lord of Hosts shall raigne in Mount Syon and in Ierusalem*, yet) wee, dust and ashes, cloathed in iniquitie, and replenished with the loathsome infection of sinne, are bold to lift vp our heads in the presence of Gods Maiestie, nothing ashamed of our selues, and that at this time, when in our *Syon*, and *Ierusalem* he raigneth gloriously. For examine we our selues, and we shall scarse finde one, that can indure *to cast downe*, that striueth not, with all his might *to lift vp himselfe*. 8 Esai. 24. 23.

Some are never contented with their present estate, but would faine be higher; & these do *ambitiously lift vp thē selues*. Others, pretend glory, & praise in those gifts & graces, which they haue received from the Lord; and these do *prowdly lift vp themselues*. *Ambitious* men, and *prowd* men, both are *lifters vp*, fowle sinnes, and infectious: most of you know them to be such. Notwithstanding that we may the better see into them, and by seeing into them more willingly endeavour to avoide them, let not a severall examination of each of them, seeme tedious vnto you.

The first is *Ambition*, an evill deeply rooted in mans hart; an evill, that maketh man evermore discontented with his present estate: a secret poison, a hidden sin, a forger of fraud, a mother of hypocrisie, a spring of envie, the fewell of all vice, a moath to holinesse, a blinding of the heart; it converts remedies into diseases, and medicines into languishing; so saith *S. Bernard, Serm. 6. in Psal. 91.* Here might we wonder, how it can be possible, that man, so excellent a workmanship favoured so highly, and adorned so singularly with all celestiall gifts, & that by the highest God, should suffer so fowle a mōster to nestle with in his breast? Yet so it is; man hath a long time fostered, & yet is not weary of making much of his sweet *Ambition*.

Ambitio *subtile malum, secretum virus, pestis occulta, doli artifex, mater hypocrisis, Liuoris parens, vitiorum origo, criminū fomes, virtutum aruginea tinea sanctitatis, excœcatrix cordium, ex remedijs morbos creans, gene rans ex medicina Languorem.*

A long time it hath beene fostered; the beginning of al ages witnesseth as much. *Eue* would be as a Goddes, Gen. 3. 5. The builders of *Babel* would vp to Heaven, Gen. 11. 4. *Miriam* and

Aaron would speake for the Lord, as well as *Moses*, Num.12. 2. Looke we to succeeding ages, and they wil speake the same. Did not *Ionathan* say vnto *David*, *Thou shalt reigne, and I will be next to thee?* 1.Sam.23.17. Did not *Zebedees* wife make suit to *Christ*, that her children might sit in his kingdome, *the one one* his *right hand*, and *the other on* his *left?* Mat.20.20. Did not *Christs* disciples among themselues contend, *who should bee the greatest?* Mark.9.34. Yeeld we then, that a long time *Ambition* hath beene fostered, and yet behold we are not weary of making much of it.

The *Church* and *Common wealth* both do find it to be so. The *Church*, shee groaneth, for that shee is almost eaten vp. The *Cõmon wealth* hath cause to lament too; for (albeit shee yeeldeth to every one sufficient for his vocation, yet) no man is *contented with that he hath*. Both in *Church* and *Common wealth* every one is set to *lift vp himselfe*.

For the *Church* what shall we say? *Sisac must be lifted vp*; his wealth must be encreased; but how? even thus: He will spoile the Temple: he will *take away the treasures of the Lords house:* Salomons *golden shields, shall be turned in* Rehoboams *shields of brasse*, 1.King.14.26. *Dionysius* his religion is not forgotten: if *Iupiters* coate be rich, it must be had away: it is too colde for winter, and too heavy, or to hot for summer: *It is a shame the son should haue a beard, sith the father had none*; and thus wittily (they think) they cary away the *golden beard*. In that old Arke of the testament overlaid round about with gold, were these three things, *Manna*, *Aarons rod*, and *the tables of the testamẽt*; for so may we read, *Heb.9.4.* Our Arke had these sometimes; but those times are gone. Many *Sisackes*, and many of *Dionysius* his schollers, haue fatted themselues with a great part of our *Manna*; that little which remaineth they snatch at too; and would willingly feed thereon, could they but pul downe *Aarons rode*; and so would they leaue vs nothing but *the two tables*, nothing but poore schollers bookes to liue by. So common a thing it is to rush into Gods treasury, and to rob his sanctuarie.

It

It may be, they are perswaded, that herein they doe *God* no wrong. If they be so perswaded, the surely they remember not, or they care not for, that *writing hand* which appeared to *Belshazzar*, while he was drinking *in the plate, which his father had taken from the Temple* in *Ierusalem*: for some of them haue done so, and more: and then surely they remember not, or they care not for, the word of the Lord, who hath said, *Ye haue spoiled me, by deteining* your *tithes and offerings*, Mal. 3. 8. for many of them haue done so, and more: and then surely they remember not, or care not for, the dreadfull iudgement, which befell *Ananias*, and *his wife* for keeping backe *part of the price of their owne possession*, which they sold to the vse of the *Church*; for all of them haue done (shall I say so? I may not; for neither their ancetors haue ever brought so much as one stone to the foundation, nor themselues so much as one tile to cover the roofe of the church) but, I must say al of them haue done much more and more wickedly.

Dan. 5. 5.

Act. 5. 5. & 10.

And yet they are not without all excuse; for were there no *buyers*, there could be no *sellers*; would no man *giue them* the liuelyhood of the Church, they could not *take it*: *Ambitious Pastors* do make their *Patrons* rich. Thus while the *seller* defends himselfe by the *buyer*, the *taker* by the *giver*, the *patrone* by the *hireling*, and each by the other, they are all become like to *Samsons foxes*, Iud. 15. 4. *in their tailes* they are vnited, they are knit togither in mischiefe, & they haue their *firebrãds* too, to burne vp the commodities of the CHVRCH.

Silvester 2. gaue himselfe to the *Deuill*, that hee might attaine to the papacie, so writeth *Platina* in the life of *Silvester*. *Silvester* hath left many sons behinde him, as desirous of preferment as himselfe: I forge it not, neither suck I it out of mine owne fingers ends: the decayed maintenance of some of our *Bishoprickes, Deaneries, Prebends, Personages*, and *Vicarages* cries out, and tels you it is so.

I meddle not with particulars, being very willing with *Sem*, and *Iaphet* to cloake, and cover our fathers nakednesse. For I perswade my selfe, I may not reveale all their sins, *lest the vncir-*

circumcised reioice: yet know I withall, that I may not cover some of their sinnes, *lest the uncircumcised encrease*. One saide, if some mens *drunkennesse* were not reproved, they would bee *drunken* still, and make *a common wealth* of *drunkards*: let me change the speech, I say, if *Simonie* were not reproved in some, they would vse *Simonie* still, and fill the *Church* with other like themselues. To what end serue those warnings, reproofes, excommunications, and corrections which *Christ* hath appointed, if every mans nakednesse should be *covered*? We may, and must be content to *cover* the first nakednesse, if they will repēt and do no more so.

But now, when in the hardnesse of their hearts, *that cannot repent*, they say they *stumble not*, although every man may see them *lie groueling* on the ground, shall we follow them, like a blind mans boy, to stay them so oft as they fall? Shall wee say, *all our Bishoprickes* are as good as ever they were? shall we saie, *none of our Deaneries* are impaired? shall we say *all come freely* to their *Prebends*, their *Parsonages*, their *Vicarages*? shall we thus *cover their nakednesse*? So should we indeede make *a cloake* for their Simony, but it were *a cloake of flattery*, not of *reverence*, and therefore not worth the having. *Wolues* are not the *Lambes fathers*, but the *Lambes butchers*; shepheards learning findes that to be true. *The maintenance of the Church*, the liuelyhood of the *yong Lambes*, the Lambes not yet borne, is even consumed, by the greedinesse of *the Wolues*. How can we cal them *Fathers*, since they are our *Butchers*? Let them speake to their own children to *cover* them: let *the dead bury the dead*; the wicked are fittest to cover the wiked. We haue a rule, and this it is: *Them that sinne openly, reproue openly, that the rest may feare*, 1. Tim. 5. 20.

You haue heard the groaning of the *Church*; consider now what cause *the Common wealth* hath of lamentation. Her *members* will be no longer *members*; they must be exalted too. But how? How they care not, so *they be exalted*. *Athaliah* woulde be sole governour and *Queene*, and that made her destroy *all the Kings seed*, 2. King. 11. 1. It was a kingdom that *Sellum* looked

ked for, and therfore *Zacharie* must be done to death, 2. Kings 15.10. *Abimelech* will not sticke to murther *his 70 brethren*, if so thereby he may attaine to a soveraignety, Iud.9.5. And what shall I say more? For the time would be too short for me to tel of *Absolon*, and of *Scheba*, and of *Adonijah*, and of *Zimrie*, also of *Assuerus*, *Schebna*, and many others, which through a desire of *lifting vp themselues*, haue wrought wickednesse, cõspired against their masters, rebelled against their rulers, not spared their owne fathers; haue packt craftely, and got of the best offices into their own hands, ever aspiring to the highest; haue made feasts onely to shew forth their riches, their glory, and the honour of their maiestie: haue beene full of wrath, because others haue not bowed the knees vnto them: whom the world was well weari of, because they wearied all, but themselues. And can we now looke for a milder flame, when the fewel of all vice is heaped vp vpon the fire?

Honour is the marke we shoote at; and *honourable* we cannot be, except we be *rich*; for that is against the fashion of the world. Well, if that be all, *we will be rich*. Deceit, briberie, oppression, rapine, and vsurie, all are our helpers. Tell mee, doth not the country gentleman *enclose his commons?* doth not the landlord *racke his tenants?* doth not the *seller* then thinke his gaines best, when he deceaues the *buyer*? Conceaue you of the rest. For a general deluge of wickednes is gone over the whole world. Now may *Amos* say iustly of vs, as sometimes hee said of the Iewes, Chap.2.6. *They sell the righteous for silver, and the poore for shooes.*

Thus you see, the *Church* hath her sore, & the *Commonwealth* her gall; both so festered that they may not abide long spurring. And therefore it is high time that wee endeavour to cure them. One salue may serue for both; and the receit thereof is prescribed by St *Paule*, 1. Tim.6.6. *Godlinesse*, saith hee, *is great gaine, if a man be content with that he hath.* The necke of ambition both in *Church*, and *Cõmonwealth* will soone be broken, if men *be content, with that they haue.* Had *Haman* beene contented, when *Mordekai* refused to doe him like honour, as o- Esther.5.13. & 7.10.

thers did, hee might haue enioyed his honour longer then hee
2. Sam. 17. 7. did. Had *Achitophel* contented himselfe, when the counsell of
Vers 23. *Chushai* the *Arachite* was preferred before his, he would not for despite haue hanged himselfe. And could this contentment but once possesse vs, the number of our ravening *Harpyes*, our *cruell* Tigers, and our devouring *Cannibals*, which drawe *the skinnes of the poore from their flesh*, and *the flesh from their bones, to the very dividing of their ioints and marrow*, would soone be lessened.

Neuer was *Barzillai* so happy, as when he would not be exalted, 2. Sam. 19. 34. Never had the *Shunamite* such quiet as when she cared not for preferment, 2. Kings 4. 13. Never did the *Disciples* seeme so rich, as when they were willing to *leaue all*, Luk. 5. 11.

Art thou *poore?* so were the *Smyrnians*, bee content as they
Revel. 2. 9. were; and then what God said to them, shall bee said to thee, *I knowe thy povertie, but thou are rich.* Art thou *afflicted?* so were
Rom. 12. 12. the Apostles: be content as they were, and then shalt thou *reioice in thy tribulations.* Art thou spoiled by theeues? hath fire consumed all thy goods? or is it worse with thee? such was *Iobs* lot: be content as he was, and even then shalt thou say, *blessed*
Iob 1. 18. *be the name of the* LORD.

Thus is *contentation* like the waters of *Iordan*, wherein *Naaman* was washed, 2. Kings 5. 14. For as *his flesh*, which before was leaprous, *became* faire, and *cleane* after his washing; so after we are once bathed in the rivers of contentment, proceeding from so sweet a fountaine as *Godlinesse* is, all our tedious and irksome leprosies shall be cleansed, all our actions, and labours, and afflictions shall become ioyous, and pleasant, & comfortable. It is like that *tree*, which *Moses cast into the spring to season the bitternesse of the waters*, Exod. 15. 25. or that *salt*, which *Elisha* cast into the *noysome waters* to make them *wholesome*, 2. King. 2. 21. or that *meale*, which the same man of God *put into the bitter pottage to make it sweet*, 2. Kings 4. 41. For come *anguish*, come *sickenesse*, come *iniuries*, come *losses*, come *famine*, come *banishment*, come *death*, and *worse* then *death*, if

worse

worse may come, all shall be *sweet* to the contented soule.

This did *Abrahams* grandchild knowe well, and therefore for worldly matters, he desired no more of God, but *bread to eate, & cloaths to put on*, Gen. 28. 20. And *Agur* knew it well: & therefore his prayer was not for riches, but to be *fed* only with *food convenient*, Prov. 30. 8. And *Paul* knew it wel too: whereupon his counsell is; when we haue *food and raiment, let vs bee therewith contented*, 1. Tim. 6. 8. Neither doth hee herein counsell vs to that which himselfe had not vndergone, for hee had learned *in whatsoever state* hee was, *to bee content therewith*, as appeareth, Philip. 4. 11. And that you may in some measure learne the same, take with you these three notes.

1 See, that in worldly things you propound not to high an estate to your selues. You are compared in the Scriptures, not to *Lyons* or *Horses*, such proud creatures, but to *sheepe*; to put you in mind of the *modesty*, and *simplicitie*, which is required of you: and you are likened not to the *high oake*, or *tall Cedar*, but to the *low creeping vine*; to remember you of *humilitie*. Psal. 44. 11. 22, Rom. 8. 36.

2 Take heed that at no time yee deny, or lessen the benefits of God, but labour yee rather to seeke them al, & acknowledge them to be so great as they are, that so in respect of them you may confesse your estate to be so good as it is. It will bee imputed to you for great ingratitude, if being fed even with [a] *Angels food*, as you are; yee speak of it contemptuously as the *Israelites* did, and say, *there is nothing but this Manna*. [a] Psal. 78. 25.

3 Perswade your selues of Gods fatherly providence watching over you continually for your good. Hee hath given his sonne *Christ Iesus* vnto you, will hee not with him *giue you all things* needfull for you? Hee hath provided a kingdome for you in *Heaven*, will he then be wanting vnto you on *Earth*? he wil not. For rather then so, the *raven* shall bee ready to [b] feed *Elias*; the [c] *fish* to saue *Ionas*; the [d] *Asses tooth* to yeeld water to *Sampson* for his reliefe: and since our *gluttons* will not, our [e] *dogges* shall pittie poore *Lazarus*. [b] 1. King 17. 6 [c] Ion 1. 17. [d] Iud. 15. 19. [e] Luk. 16. 21.

O could our hearts once become fleshy, and take the impression of these few lessons, then would we not striue for this

world, as we do, *Lawyer* against *lawyer*, *neighbor* against *neighbour*, *brother* against *brother*, as if we were a company of *beggars* thrusting at a *dole*: then would there be no [f] *Achabs*, to be sicke for *Naboths* vineyard: then should we, like *Christs* disciples, want nothing, though we haue nothing: and then should we haue a *poore widdowes mite* for others, how little soever we haue for our selues: then should we haue *contented* minds waited vpon with a thousand blessings: we should haue in readinesse for the curing of every wound, a *Chirurgion*; for the preventing of every disease, a *Physician*; for the ending of everie strife, a *lawyer*; for the satisfying of every doubt, a *preacher*; for asswaging of every griefe, a *comforter*; and all this within our selues: so should we, like *Daniel*, Dan. 1. 12. thriue with *water*, and *pulse*, as well as others do with their *wine*, and *iunkets*. And so I come to the second sort of *lifters vp*, which in the pride of their hearts, doe pretend a glory, and praise in those gifts, and graces which they haue received from the Lord.

[f] 1. King. 21. 4.

A little *wormewoode* is of force sufficient to make bitter a great vessell; and a little *leaven* maketh sowre the whole lump. As is this *wormewood*, or this *leaven*, so is *pride*. A little of it is of force enough to corrupt, and depraue even an *Angels* life. For, be he what he may be, that arrogateth any thing to himselfe, he cannot choose, but put some *trust* therein; & his *trust* therein, be it never so little, must needs breed in him some *distrust* in God, whom thereby he shall alien, and estrange from himselfe: and when once the *fountaine* of all *goodnesse*, of *light*, of *life* it selfe is departed from him, how can that man bee but *wretched*, but *wicked*, but *accursed*?

If a marchant, and a friend of yours, after his long travail to the farthest parts either of the *East* or *West Indies*, returning home with great riches, should in his owne country haven before your eies suffer shipwracke, & loose al, I know you would pity his estate. Meditate here a while, and thinke whether you haue not as great cause to pity your selues. You your selues haue been travailers a long time in a *strange country*, farre from your *home*, much farther then either of the *Indies*, and manie of you

you haue laden your selues (I doube it not) with great riches, with the precious riches, of *knowledge*, of *honesty*, and of *Godlie living*, and you seeme to be cloathed with sincerity, integrity, and purity, of *faith*, *loue*, and other affections, as if all were *pure white* about you; and are even ready to enter the haven of the celestiall *Ierusalem*: now if any of you thus furnished with the abundance of Gods blessings, shall thereby exalt, and *lift vp himselfe*, and thinke in his heart, with the prowd *Pharisee*, that he is not, g *as other men are*, I may boldly say, that, that mā hath made shipwracke of all, and is now as much to be pitied himselfe, as erst himselfe would haue pitied that marchant. g Luk. 18. 11.

If you should be set vpon a *pinnacle*, or vpon the *ridge of an house*, and then would not looke to your *footing*, could you be thought lesse then desperate? Such is your estate: it hath pleased God many waies to blesse you all; all of you must needes confesse as much. Such his blessings are vnto you, as so manie ridges of houses, or tops of pinnacles, whereon he hath set you to walke, though spiritually: but your immodest, and prowd vsage of thē, argueth your careless looking to your footings. For could you but enter the examination of your owne harts, it would easily be graunted me, that the *Magistrate* taketh a pride in his *authority*, the *Gentleman* in his *parentage*, the *Rich man* in his *wealth*, the *strong man* in his *strength*, the *learned* in his *knowledge*, the *preacher* in his *preaching*, yea and every man in every good thing he hath, or doth.

So ready are wee sacrilegiously to attribute to our selues the praise of Gods blessings due to him alone, imitating herein those *Angels*, which, for so doing, were cast downe frō Heaven, and are now *reserved in everlasting chaines vnder darknes vnto the iudgement of that great day*, Iude, 1. 6. and *Nebuchadnezzar*, who for so doing was expelled his palace, and made to *eate grasse with the beasts of the forrest*, Dan. 4. 32. and *Pharaoh*, who for so doing, was brought out of his kingdome, and lodged *in the red sea* among the fishes, Exod. 14. 28.

No sinne hath pulled downe so many as this which promiseth to set vs vp. The first *sinne* that conquered man, will be the

last, and worst *sinne* for vs to conquer. Were it not for this the *Pharisees* would haue receiued *Christ*, as meekely as the *disciples* did: our *mighty ones* would come to church, as well as the *people* do; our *elders* would abide reproofe, as well as their *inferiours* do: our *yong ones*, and *ancients* too of our owne coate would leaue *swearing* as well as any doe: then would our *men* content themselues to go like *Abraham*, and our *women* like *Sarah*; then would they not make this their worke (as one hath lately and too truely said) so soone as they rise in the morning to put *a pedlars shop* vpon their backs, and *colour* their faces, & *pricke* their ruffes, and *friſle* their haire, (and then, saith he their daies work is done) as though their office were to *paint a faire image* every morning, and at night *to blot it out againe*.

Hence it is, that flesh & blood putteth such confidence in it selfe. *Naked we are*, yet vaunt we our selues, as though we were gorgeously apparelled: *weak we are*, yet think we with *Nimrod* to build a towet to Heaven: *ready are we to renounce Christ*, yea dayly in deed we do renounce him, yet stoutly we protest with h *Peter*, that we wil die with him, rather then forsake him. Thus whilst every one speaketh pleasing words vnto himself, & saith *I will reigne*, or *I shall not be removed*, or *who shall ascend aboue me*? yea though he speake nothing, but *in his heart receiueth the applause of the people*, as surely as he liveth, hee shall bee cast downe to the ground. The *Alarum* hath sounded vnto him already from aboue: *though thou shouldest make thy nest as high as the eagle, I will bring thee downe from thence*; *saith the* LORD, Ier. 49. 16. *He casteth downe the prowd, and exalteth the humble, and meeke*: this one sentence is observed to be repeated at the least 19. times in the old and new Testaments, and all to teach vs, how detestable a thing pride is in the sight of God.

h Mat 26. 35.

Absalom slue his brother *Amnon*, and did many more things wickedly, and all that while was he spared; but when once in the pride of his heart he sought to be king, God resisted him; & *hanged him on a tree*, 2. Sam. 18. 9. *Sheba* had his purposes to betray the Church, and to provide for himselfe against al dangers, & all that while was he spared; but whē once in the pride

of

of his heart he *built a sepulcher for his memoriall*, God resisted him, and made him *to be buried in an other country*, Es. 22. 18. *Herod*, he killed *Iames*, imprisoned *Peter*, and much more did he as wickedly, and all that while was he spared; but whē once in the pride of heart, he accepted the immoderate applause of the people, shouting out, and saying, *the voice of God, and not of man*, God resisted him, & made *the vile wormes* to bee his murderers, Act. 12. 23.

God resisteth the prowd, and giveth grace vnto the hũble. Flatter not your selues: whosoever professeth of himselfe, that hee is not, *as other men are*, that he is *no extortioner*, no *adulterer*, no *sinner*; his profession is as the professiō of that *Pharisee*, Luk. 18. 11. & God wil resist him: but learne yee of him, who in humility of spirit hath said, LORD, [i] *be mercifull to me a sinner*, and you shalbe exalted. Whosoever speaketh pleasingly to himself, and saith, *Is not this great* BABEL, *which I haue built for the house of* MY *kingdome, and honour of* MY *Maiestie?* Haue I not done thus, or thus wel, by the might of mine owne power? his words are as the words of *Nebuchadnezzar*, Dan. 4. 26. and God wil resist him: but learne yee of him, who in humility hath said, [k] *I can do nothing of my selfe*; and you shall be exalted. Whosoever thinketh with himselfe, *I will ascend into Heaven, and exalt my throne aboue besides the starres of God, and will be like the most high*; his heart is as the heart of *Lucifer*, Esay. 14. 13. and God will resist him: but learne yee of him, who in humility of spirite [l] *dranke of the brooke in the way*, and became for vs a [m] seruant; and you shall be exalted.

[i] Luk. 18. 13.

[k] Ioh. 5. 30.

[l] Psal. 110. 7.
[m] Philip. 2. 7.

And now that wee may the better apply our selues to this *humility of spirit*, let vs here also take two notes with vs.

1 Let vs enter into a due consideration of our estate, as it is by nature: which shall easily appeare vnto vs what it is, if we do but call to minde the metall whereof wee are made; the shortnesse of our liues, and the miseries to which wee are subiect.

Consider we the metall whereof we are made. You know, it is no better then *clay*, no better then *mire*, no better then the very

very *slime of the earth*. And therefore it best and most naturally agreeth with vs, if we be beaten as small as the *dust*, and troden vnder foot as the *mire* in the streets. This was well knowne (that I may omit the rest) to *Abraham*, *Iob*, and *Paule*; for our bodies, in *Abrahams* iudgement, are *dust, and ashes*, Gen. 18. 27 very ready with every b. alt of wind to be scattered. And in *Iobs* iudgement they are *houses of clay*, Iob. 4. 19. very easie to bee broken. And in *Pauls* indgement, they are *earthly tabernacles*, 2. Cor. 5. 1 certainely, and within short time to bee destroyed. The cogitation hereof made *Moses* to say, *who am I, that I should goe to Pharaoh?* Exod. 3. 11. & it made *David* to cry out, and say, *I am a worme and no man*, Ps. 22. 7. and it made *Ieremy* to say, *I cannot speake*, Ier. 1. 6. And could the like cogitation but touch our hearts, it would crop. yea more then so, it would pull off, and consume all our figge leaues of vanitie. Hee that hath a heart to consider, let him consider of what *mettall* hee is made; and then be he *proud* if he can.

And consider we the *shortnesse of our lines*. *All flesh is grasse, and the glory thereof is as the flower of the field; the grasse withereth and the flower fadeth*, a voice bad *Esay* crie so, Esay 40. 6. Wisdome in the 5. chapter of that booke verse 9. telleth you, that *all things are passed away like a shadow, and as a post that hasteth by. A ship passeth over the waues of the water; but when it is once gone, the trace thereof cannot be found, neither the path of it in the floods: a bird flyeth through the aire, yet no man seeth any token of her passage: an arrow is shot at a marke, it parteth the aire, but immediatly the aire commeth together againe, and then cannot you knowe where it went through.* As is this *shadow*, this *post*, this *ship*, this *bird*, this *arrow*; so are our *liues*, in great hast, and speedely flying away: we are no sooner borne, but we beginne to draw to our end.

All things (saith St *Chrysostome, homil. 19. ad Eutropium*) are but *a night*, and *a dreame*; the day commeth, and they vanish away. *Smoake* was, but that is dissolued; *bubbles* were vpon the water, but they are broken; *Spiders webbes* haue beene in our windowes, but we haue swept them downe. Here we haue patterns

ternes of our liues. We that are met here together at this present doe *liue* together; but we shall be *dissolued*, and therein are we like *smoke*; but we shall be *broken*, and therein are we as *bubbles* vpon the water; but we shall bee *swept downe* with the besome of death, and therein doe we resemble *spiders webs*.

Now would yee vse some accompt to finde out of what length your liues are? So may yee follow either *Iacobs*, or *Dauids*, or the *Hebrewes*, or the *Fathers* account. Would you follow *Iacobs* account? then must you not reckon yeares; for whē *Pharaoh* asked him, how old he was? he made this answer: *few and euill haue my daies beene*, Gen. 47. 9. and *Moses* prayer to the Lord, was, to bee taught *to number his daies*, Psalm. 90. 20. thereby shewing how small wisdome is seene in reckoning after either *yeares*, or *monthes*, or *weekes*. Would you vse *Dauids* accompt? then may your hand serue you for a measure; for so your life will be found to be but *a spanne long*, Psa. 39. 5. Would you reckon like the *Hebrewes*? Then thus doe yee: first deduct your *time of sleepe*, so, that if your yeares bee *threescore and tenne*, as it is, Psalm. 90. 10. *fiue and thirtie* of those at once must be dashed out: then take away the *time of your youth*, for it is not so worthy to be called life, as *vanitie*, saith *Ecclesiastes* chap. 11. 10. and last of all abate yee the *time of your sorrow*, wherein you had rather *die* then *liue*. This reckoning once made what a small remnant will there be for your *liues*? But would yee make choice of the *Fathers* account? then thus proceed yee: first cast away the *time past*; for it is not: then account not of *the time to come*, for it is vncertaine: and thus shall you leaue nothing for your *liues*, but the *time present*; nothing but a *moment*: and what is a *moment* to your expectation? What is a *moment* to eternitie? He that hath a heart to consider, let him consider how *short his life is*, and be he *proud* if he can.

And consider we also the *miseries*, to which we are subiect. A long time would bee too short for mee to recount them all. Let a general view of them suffice. The ° *Goates* of Candie being shot in with a shaft or iavelin, doe forthwith seeke out the hearbe *Dittanie*, and eate it, by vertue whereof the arrowes or

° *Dictamnum herbam extrahendis sagittis cervi monstrauere.*

iavelins fall out, and their wounds are cured. If their young swallowes eies be sore, the olde bird fetcheth the hearbe *Celandine*, and applyeth it to the yong ones eyes, & healeth them. ¶ *Beares* against the evill of mandrakes doe vse the benefite of *Emmets*. These, and many like examples hath *Plinie* set downe, lib. 8. cap. 27. *Erasmus* hath added this conclusion, *Nullum est animal, quod non intelligat sua remedia*; &c. There is no liuing creature but knoweth well how to remedy his owne diseases. Man only, only man is of no vnderstanding, hee knoweth not any remedy for any griefe, either of his body, or mind.

¶ *Chelidoniam visui saluberrimam hirundines monstrauere vexatis pullorũ oculis illâ medentes.*

¶ *Vrsi cùm Mandragoræ mala gustavere formicas lambunt.*

Man that is borne of a woman, saith Iob 14. 1. *is full of troubles.* At land, or at sea, by day, or by night *troubles* wait vpon him. *That which is vnsavorie, shall it be eaten without salt? or is there any tast in the white of an egge?* Languishing *Iob* maketh this question, chap. 6. 6. O then what delight can wee take to *liue*, since our *griefes*, and *miseries*, were they well weighed, & laid together in the ballance, would bee heavier then the sands of the Sea? *The arrowes of the Almightie* are in vs, *their venim hath even drunke vp our spirits.* Miserable men that such should bee our lot. And yet behold, much more miserable are we, if we be not called to grace in this pilgrimage; for so, after this life wee shall bee nothing but prayes for Sathan, nothing but firebrands of *Hell*. He that hath a heart to consider, let him consider, how *subiect he is to miseries*, and then be he *proud* if he can.

Iob. 6. 4.

A second note to moue vs to *Humilitie* is this: even to consider, whence we haue those good things which we doe enioy. *Meate* to nourish vs, we haue it from the Lord. *Apparell* to cloath vs, we haue it from the Lord. The *Sunne* to comfort vs, the *Moone* to pleasure vs, we haue them from the Lord. *Life* for our being, *riches*, *honour*, and whatsoever else for our well being, all commeth from the Lord. This is the reason which St *Paule* vsed to beate downe pride in the *Corinthians*: *what hast thou* (saith he) *that thou hast not receaued?* 1. Cor. 4. 7. Art thou *rich?* it is not of thy selfe: the *Lord giueth*, saith Iob. 1. 12. & hee can take away. Art thou *in estimation in this world*, it is not of thy selfe. *The Lord setteth vp*, saith *Hannah*, 1. Sam. 2. 7. and hee

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can pull thee downe. Hast thou *cunning*, or *skill in any thing* whatsoever? it is not of thy selfe: God teacheth *handycraftsmen to worke:* himselfe saith so to *Moses*, Exod. 31. 3. and he cā againe make them vnskilfull. He can, and will take away thy riches, be they never so great; he can and will pull thee downe, be thou never so high; he can and will make thee vnskilfull, be thou never so cunning, or will doe vnto thee more then so, if for any his gifts, and graces thou be *puffed* vp, & swell in pride. Art thou *Steward of much*? little cause hast thou to bee *proud*; thine account shall bee for much. If thou haue *fiue talents*, thy Lord will looke for the increase of *fiue*: if thou haue more riches then others, knowe, that they are bestowed vpon thee to relieue, and succour those that want; thou maist not lay them vp in store for thy selfe *for many yeares*; *For how knowest thou (ô foole) whether this night they will fetch away thy soule from thee?* And thē *whose shal those things be, which thou hast prouided?* Mat. 25. 20. Luk. 12. 19, 20

And thus, whether we consider our estate as it is by nature, or the fountaine, from which all good things, which we enioy, doe proceed, wee may in some measure bee moued to imbrace *humilitie*. For so shall we be taught, though we *giue almes*, yet not to *blow a trumpet*, though we *fast twice a weeke*, yet to make no words of it: though we haue done many good deeds, yet to forget them all. Then shall wee bee able to make for our Lord *borders of gold guilt with silver*; that is, we shall be rich inwardly, howsoever our outward appearance is: then shall wee bee willing to *strow our best garments* & our most *flourishing branches* at our Saviours feet: then shall we be ready speedily *to cast downe our crownes*, yea our very selues, before the Throne of the Lambe. And our Lord and Saviour, this Lambe of God, as he is *able*, will also be *willing*, & *ready* to lift vs vp, and will giue vs a resting place, where no night shall be; there shall we need neither *candle*, nor *light of Sunne*, for hee will giue vs *light*, & make vs to raigne for evermore. Even so bee it, Lord Iesus. To God the father, the sonne, and the holy Ghost, bee all praise, power, Maiestie, and dominion, for evermore.

THE SECOND SERMON ON THE EPISTLE OF SAINT IAMES, CHAP. 4. VERS. 10.

Cast downe your ſelues before the Lord, and he will lift you vp.

RETurne, and cauſe others to returne away from your wicked waies. caſt from you all your ſinnes, wherewith you haue tranſgreſſed, and make you a new heart, and a new ſpirit. for why will you die, O houſe of Iſrael? When the Lord ſpake ſo by his Prophet, Ezech. 18. 31. in effect hee ſpake thus: *repent*, or be damned, *amend your liues*, or be damned; conſider it well, and you ſhall find no meane. If they then, then we much more now, and now if ever, had need vnfainedly to *repent*, & *amend our liues*. Hereto haue we beene inuited (you cannot forget it) by a late pretended *in-*
[a] Pſa. 107. 6. *uaſion*: but then [a] *we cried vnto the* LORD *in our troubles, & he deliuered vs out of our diſtreſſe*. Hereto haue we as lately beene ſummoned (and this you may remember) by a grieuous ſickneſſe, by a farre ſcattered *plague*, by a preſent *death* eating vp our brethren almoſt in every place of this land; but then *wee cryed out vnto the* LORD *in our troubles, and he deliuered vs out of our diſtreſſe. O that we would* therefore *praiſe the* LORD *for his goodneſſe, and declare the wonders, that he hath done for vs*.

But what? Are we now amẽded? haue theſe two meſſengers of the Lord turned vs from our vngodlineſſe? I would I could ſay they had: to me it ſeemeth, that they haue rather ſtrẽgthened vs in our iniquities. For they which were *ignorant*, are *ignorant* ſtill; they which were *vniuſt*, are *vniuſt* ſtill; they which were *filthy*, are *filthy* ſtill: yea they which *ſeemed religious*, like
[b] 2. Tim. 4. 10 ſo many [b] *Demaſes* haue embraced this preſent world. Thus
[c] Eſai. 28. 15. haue all, as it were, made a [c] *league with death*, and a *couenaunt with the graue*, perſwading themſelues, that albeit there com-

a

a *sword*, there come a *plague*, there come *the worst that may come* through the land, yet shall there no evill come at them. Now therefore hath the LORD sent a third *messenger* to trie whether thereby he can stirre vs vp to this repentance, and amendment of our liues. Al of you haue heard of it, the godly, and labouring poore, they especially feele it.

Can we thinke of it without bleeding harts how * this *want of bread* in all our quarters hath set the very print of death in the yet-living faces of many of our brethrē, which are as deare and it may be, much dearer to God, then our selues? Now reason haue we (as the Prophet *Hosea* speaketh, Chap. 7. 14.) to *assemble our selues, & howle vpon our beds for corne and for wine*; that is, for the *belly*, & for the *throat*, necessity constraineth vs: yet should we not forget, that their is a greater *leanenes* in our soules. Now ready are wee to bite the *stone*, which the Lord hath *cast* at vs; need driues vs to it: but withall wee ought to looke at the *hand*, which did send it; for so shall we finde it to be a *punishment for sinnes* raigning among vs. For this *famine* is sent vs by him, whose property it is to [d] *turne the floods into a wildernes*, and *the springs of water into dryneſſe, and a fruitfull land into barrenneſſe, for the wickednes of them that dwel therein.* It is sent vs by him, who for *Achans offence*, caused [e] three thousand to be put to flight; for *Dauids sinne*, slew with the pestilence seauēty thousand of the [f] people; *for Baashaes own trāsgression* [g] brought evill vpon his whole housholde, his kinsfolk, and his friends; and who knoweth whether the same God, ever *iust* in his punishings, hath laid his heavy hande vpon our poore brethren, for our, or some one of our iniquities? Howsoever it standeth, we may not presume of the contrary, least the Lord make vs like *vile* [h] *figges, which cannot be eaten*, they are so naughty.

What remaineth then on our parts, but that we [i] *rent our hearts*, and *turne vnto the Lord our God with fasting, with weeping, and with mourning*: for he it is that must call for *corne*, and encrease it, or else we shall beare the reproach of *famine* stil: he it is that must [k] *binde vs vp*, or els wee shall continue *wounded*

* This Sermon was preached Iun. 23. 1597.

d Ps. 107. 33.

e Iosh. 7. 4.

f 2. Sam. 24. 15

g 1. Kin. 16. 11

h Ierem. 24. 8

i Ioel. 2. 13.

k Hos. 6. 1.

ſtill: he it is that muſt *heale vs*, or elſe wee ſhall lie thus *ſpoiled* ſtil. Come therefore, & *rent*, not *your garments*, but *your hearts*; caſt from you *all your ſinnes*; wherewith you haue *tranſgreſſed*; turne, and cauſe others to returne *from your evill waies* to the Lord your God, and hee will bee ready to repent him of this evill: *Humble your ſelues vnder the Almighty hand of God*, and he will once againe make his face to ſhine vnto you. The ſumme of all is this; *Caſt downe your ſelues before the Lord, and he will lift you vp.*

[Ezech. 18 31]

I haue heretofore remembred you of this counſell of *Saint Iames* in the firſt words of my text: *Caſt downe your ſelues before the Lord*, and of his reaſon vſed by him to perſwade you to the obedience of his counſell; in the latter words, *and hee will lift you vp*. And then in the counſell I obſerved 3. notes, vſing the direction of the words themſelues.

1 *Lift not vp*, but *caſt downe*.
2 Caſt downe *not others*, but *your ſelues*.
3 Caſt down your ſelues, not *before mē*, but *before the Lord*

Where I ſignified, that iuſt occaſion was given, to ſpeak of the reaſon moving vs to the obedience of this counſel, for we muſt *caſt downe our ſelues before the Lord*, who as he is *moſt liberall* to vs, *moſt preſent* with vs, *moſt able* to helpe vs, when we ſtand in need, is alſo *moſt willing* at all times to worke our eaſe; and therefore hath our *Apoſtle* added, *and he will lift you vp. Caſt downe your ſelues before the Lord, and he will lift you vp.*

I haue already ſpoken of the firſt generall note, wherein I laid open two grievous wounds of our Church, & Cōmonwealth, two raigning evils among vs, the evill of *Ambition*, and the evill of *Pride*, and at that time, I applyed medicines to thē both. Now followeth the ſecond note, (*caſt downe*, not *others*, but *your ſelues*,) which deuideth it ſelfe into two parts: 1. *caſt down* not *others*: 2. but *your ſelues*. *Caſt downe not others*; for that is *iniurie*, & you may not doe it: *but your ſelues*, for that is *humility*, and you muſt embrace it: *not others*; for you may not deale vncharitably with them; *but your ſelues*, for high minded men are to high to enter in at Heavens ſtreight gate. So then, that

yee

yee do no iniurie to any, but deale charitably with all, out of the first part, you may learne three things.

1 *Not to disgrace your neighbours.*
2 *Not to iudge the persons of sinners.*
3 *Not to condemne the whole profession, because all liue not in the same perfection.*

Cast downe not others.] As for the second part it hath relatiō to the third generall note, where it may most fitly be considered, for you must cast downe your selues, not before men, but *before the Lord.*

Cast downe not others) the first thing we learne here, is, *not to to disgrace our neighbours*. We that are Christians and iourneying towards Heaven, must go, not so much *by walking*, as *by loving*, not so much *with our feet*, as *with our affections*: neither is there any thing which maketh *a good* or *a bad life*, but *a good* or *a bad loue*. If therefore we will to Heaven by the right way, we must be rich in good works, we must be framed according to the rule of Gospel-like perfectiō; we must loue not our friends only *in God*, but our foes also *for God*. We presume that fire is then hottest, when it warmeth them that are fartheſt of: so is it with *loue*; it is then most fervent and perfect, when it forsaketh neither *friend*, nor *foe*, be they never so farre of. Is thy neighbor *thy friend*? Civility bids thee *loue* him; *Is* he *thy foe*? Christianity forbids thee to disgrace him. *Friend* or *foe*, is he thy *neighbour*? Civillity then wils thee [m] to *doe vnto him*, as *thou wouldest bee done vnto*; & christianity requireth of thee, that thou [n] *loue him as thy selfe*. Now think, how thou *lovest thy selfe*: It is not with a *feigned loue*, not with a *cold loue*, not with *temporary loue*, not *in word onely*: therefore must thy *loue* towards thy neighbour, be *vnfeigned*, it must be *fervent*, it must be *enduring*, it must bee *effectuall*; adde hereto a fift condition; it must be holy, that is, thou must *loue thy neighbour*, you must loue one another, *in God, for God*, and *to Gods glory*.

[m] Mat. 7 12.
[n] Mat. 19. 19.

The ful measure of this our loue is set downe vnto vs by our Saviour Christ, *Ioan.* 13. 34. Who hath given vs a new commādement, *that we loue one another, as he hath loved vs, evē so that*

we

we loue one another: where we are willed in loving others, not so much to regard *that loue*, wherewith *we loue our selues*, as *that*, wherewith *Christ loues vs*. As he hath loued vs, even so must we loue one another. But how is that? Consider with mee but 5. things, and you may learne how.

The first is, *the cause* which moved *Christ* to loue vs. Wee
* Ephes. 1. 4. haue beene * *chosen in him* by the Father, that we might be saued by him, and therefore hath *Christ* loued vs with a *peculiar loue* aboue other men, Galat. 2. 20. Therfore must we also loue our brethrē *peculiarly* in the Lord, for that very cause. because (for ought we know) they are the *elect* and *chosen of the Father in Christ*, that they may be saued by *Christ*.

2 *The time*, when *Christ* loued vs. He loued vs *first*, 1. Ioh. 4. 19. Therefore must we also prevent one another in loue; wee must not looke that they *loue* vs *first* (for the heathens can bee content to yeeld *loue* for *loue*, Mat. 5. 46.) But we must *loue* thē *first*, and by so *loving them* stirre them vp to *loue vs* againe.

3 The *quality* of the persons, whom *Christ* hath loued. He hath loued *vs*, Ioan. 15. 9. vs: that is *all*, all the elect, Iewes, and Gentiles, Grecians, & barbarians, bond, and free, men, & women, the base, and poore as well, as the noble, and rich: for *all which*, and therfore for *all vs* he dyed, when as yet we were his enemies, when as yet *we were sinners*, Rom. 5. 8. Therfore must we also loue all men, be they *sinners*, or seeme they *iust*; seeme they our *friends* or be they our *foes*, bee they of what estate and condition soever.

4 The *end*, for which Christ hath loued vs. *He loued vs* for no profit of his owne, but for our soules health. Therfore must we also loue our neighbours, not for our owne gaine, but for their good: and thereto doth St *Paul* counsell vs, *Let every man be carefull for the things of his neighbour*, Phil. 2. 4.

5 The *measure* of Christs loue to vs ward. It is a *true loue*; for Christ is *truth* it selfe, Iohn. 14. 6. It is an *ardent loue*, for Christ *laid downe his life*, he shed his blood, *for his sheepe*, Iohn, 10. 15. It is a *never dying loue*, for Christ loues his *vnto the end*, Ioh. 13. 1. And therefore must wee also loue our neighbours

truly

truly, earnestly, & constantly. We must abandon al *false, feigned,* and *vaine loue,* all *corrupt* loue, all *gainefull* loue, al *tongue-loue,* and the like; as *Christ hath loued vs, even so must we loue one another.*

How this loue hath beene written in the hearts of the godly, which long since haue slept in peace, their practises are sufficient to declare. Could any thing else haue made *Moses* pray to haue his name *raced out of Gods booke* rather, then that the sinnes of the people vnder his government should not bee forgiuen? Exod. 32.32. Could any thing else, haue caused *David* to make his petitions to God for to lay the pestilence vpon *him and his fathers house*, and to spare the people committed to his charge? 2. Sam. 24.17. Could any thing else haue moved *Paule* to wish with his owne damnation to redeeme the reiection of the *Iewes*? Rom. 9.3. What shal I tell you of *Elizeus*, who took order for the safe *returne* of his enimies, the king of *Arams* servants, *to their* Lord and *master*? 2. Kings 6.22. or of *Ieremie*, who stood before the Lord, to speak good for such as had *digged a pit for his soule*, Ierem. 18.20. or of *Steven*, who then *prayed for the people*, when they *stoned him*? Act. 7.60.

Naomi might haue done her kinseman all the disgrace set downe in the law; she might haue *pulled of his* [p] *shoe*; she might haue spit in his face, and so haue defamed him, and his house for ever; yet would she not. *Ioseph* when he might haue disclosed the lust of his *mistris*, and haue saued his owne [q] *imprisonment*, did choose rather to conceale it. The supposed father of Christ, that *iust* one, perceauing that his betrothed spouse was with child before ever they came together, was minded to *put her away* [r] *secretly*; for hee would not make her *a publike example.*

[p] Ruth. 4. 7.

[q] Gen. 39.19.

[r] Mat. 1. 19.

But all these are dead and gone, and (I feare me, I may to truely say it) their *loue* is also dead and gone with them. For if not so, could *deceit*, could *bribery*, could *oppression*, could *rapine*, could *vsury*, could many more such aduersaries of *true loue* bee so common among vs, as they are? Whence is it, that the hand of *Caine* is so ready at *the throat of Abel*? Gen. 4.8.

Whence is it that the *shepheards of Gerar*, and the *shepheards of Isaac* cannot agree? Gen. 26. 20. Whence is it that *Esau hateth Iacob*? Gen. 27. 41. that *Ioseph* is ready to *be sold for* 20 *pecces of silver*? Gen. 37. 28. That *Saul* seeketh *David* to *slay him*? 1. Sam. 20. 33. that a man *lieth wounded by the high way*, & neither *Priest*, nor *Levite* will helpe him? Luk. 10. 31, 32. Is it not from our want of *true loue*? Now haue we many of *Haman* his spirit, who did malitiously informe *Assuerus* against the *Iewes*, that so he might *vtterly destroy them*, Hest. 3. 8, 9. and many of *Doeg* his spirit, who by his false accusatiō murdered 85 *Priests* and smote the city *Nob* with all the men, women, and childrē in it, 1. Sam. 22. 9, 18. and many of *Ziba* his spirite, who did wrongfully slander *Mephibosheth*, his Lord, vnto the King, 2. Sam. 16. 3.

Now the great man curseth the poore; the poore man complaineth of the rich; the seeming godly man hateth his neighbour, for he is wicked; the wicked man flyeth from the pure in heart, he is not for his purpose. Knowe wee any thing, wherein our brother hath offended? wee will ring it presently in the eares of his deareſt friends. But know we no ill by him? A smal matter, we can and will forge enough; only must we haue one condition yeelded vnto, namely, *that we shall not be reveiled*, & then our brasen faces will beare vs out without blushing to report of any mā, that there is neither *honesty*, *learning*, nor *religion* in him; or that he is good for nothing, but to be *factious*, or the like.

i Ps. 11. 2. Thus doe the *wicked*ˢ *bend their bow*, and *make ready their arrowes vpon the string*, *that they may secretly shoote at them*, *which are vpright in heart*. And can wee much blame them for so doing, since their nature is so to doe? *Vilium est hominum alios viles facere, & qui suo merito placere non possunt, placere velle aliorum comparatione.* You may hold it for a truth, Sᵗ *Ierome* hath spoken it; *It is the property of a vile nature to seeke by tales to make others vile, or by comparison with others to come to be accounted of.*

Dead soules I haue no hope to moue: to feeling hearts, which God

God vouchsafeth to touch with his powerfull word, as with a *sharpe*[t] *sword*, is my speech made. Read, and remember, what is written in the law; *Thou shalt not walke about with tales among thy brethren*, Lev. 19. 16. Learne, and forget not, why *Ierusalem* was reproued; it was, because in her were men, that *caried tales vp and downe to shed blood*, Ezech. 22. 9. Here, and follow, the counsell of S[t] *Iames* in the words next after my text; *speak no evill one of another*. For all which take this reason: he, which *slaundreth with his tongue*, may not *dwell in the* LORDS *tabernacle*, Psal. 15. 3. So filthie and foule it is to bee a *false reporter*. [t] Heb. 4. 12.

And can it be better to haue *itching eares* to *heare* such? Surely if he that *speaketh slanderously* against any mā, hath the *Divell in his tongue*, hee that *willingly heareth* such a speaker, hath the *Divell in his eare*. There cannot be a greater poyson, there cannot bee a verier *cut-throat* of all *friendship* and *amitie* betwixt man & man, then to *loue to heare*, what peevish tongues shal *seek to speak*. Soone creepes it into your eares, that wil never out again, whilst the breath is in your bodies. For instance: suppose a man be misreported to you, to be spotted with *adultery*, with *bribery*, with *theft*, or with any like grievous offence; and admit you can bee content not to credit *all*, because no proofe is brought for it, but much against it; yet *something* remaines to the *blot* of your brother; yet sticks the *scarre of suspicion* still. And therefore the law is, *thou shalt not receaue a false tale*, Exod. 23. 1. and *Davids* assertion is; thou shalt never dwel in the tabernacle of the Lord, thou shalt never rest in his holy mountaine, *if thou receaue a false report against thy neighbour*, Psal. 15. 3. And *Sirachs* sonne giues this counsell; *if thou haue heard a word* against thy neighbour, *let it die with thee*, Eccles. 19. 10. By all which, what are we taught else, but *how we should heare*? If we will needs *heare* what is reported of others, & that as we ought, we must not be too easie in beleeuing, wee must wisely weigh, *who telleth it, of whom, in what manner, to what end*, and such like circumstances; for so may wee, more boldly, and with lesse danger *heare*.

The Lord God, Deut. 13. 12. hath spoken to the rulers of *Is-*

rael, thus; *If thou shalt heare say* (concerning any of the cities, which the Lord thy God hath given thee to dwel in) that wicked men are gone out from among you, and haue drawne away the inhabitants of their citie: *then thou shalt seeke, & make search, and inquire diligently*. And why, I pray you, is all this repetition of words to *seeke*, to *make search*, to *enquire*, and that *diligently*, if not to giue vs to vnderstand, what a fault it is to *condemne* before we *knowe*, and by and by to *beleeue* what ever we *heare*? If an *Idolater* were accused, and had but one witnes against him, he might not be put to death by the testimony of that one; for the law saith plainely, that *whosoever is worthie of death, shall die at the mouth of 2. or 3. witnesses*, Deut. 17.6. & all to teach vs, not to be light of *beleefe*, when wee are whispered in the *eare* against any man, and in our *hearts* by and by to *kill him* by conceaving ill of him vpon one reporters speech. To rob my neighbour of that his credite in my heart, which hee hath had there heretofore, vnlesse he deserue it, can in mee bee no lesse then a branch of murther. To *answer a matter before a man heare it, is folly and shame*, saith the wise man, Prov. 18.13. & can it be lesse then *folly*, can it bee lesse then *shame*, to *beleeue* a matter of our neighbour, before we *knowe it*?

This then must be our care; not to beleeue any ill report against our neighbour, vnlesse we *knowe it*; not to *heare* it, if we can choose; in no wise to be the *author* and *reporter* of it. For

b Mal. 2. 10. b *haue we not all one* father, *hath not one God made vs all? Why thē should we transgresse every one against his* brother, *and breake the covenant of our* fathers? It is an *Item* to vs all, & worth our remembring too, although it be but St *Austines*: *Non poterit habere concordiam cum Christo, qui discors voluerit esse cū Christiano*: It is vnpossible that wee should bee at one *with Christ*, if we be at variance *with our neighbour*.

Cast downe not others] The second thing we learne here, is, *not to iudge the persons of sinners*. What is *man* that he *should be cleane*, or he that is *borne of a woman*, that he *should be iust*? Iob. 15.14. He is x *borne in iniquity* and *in sinne* hath his mother cōceived him. His y *whole head is sicke*, and *his heart is heavy*, and with-

x Ps 51.5.
y Esai. 1.5,6.

within him is nothing but *wounds*, and *swelling*, and *sores, full of corruption*. He is [a] *laden with sinnes*; sinnes like *crimsin*, and sins as red as *scarlet*. Therefore *inexcusable art thou, ô man, whosoever thou be that iudgest; for in that, that thou iudgest another, thou condemnest thy selfe: for thou that iudgest doest the same things*. He that knoweth wel what is in man, tels thee so, Rom. 2.1. When *Agur* had beheld the follies of *other men*, he beheld his *owne* too, and then his saying was; *I am more fooliſh, then any man*, Prov. 30.2. When *Iudah* had thought vpon *Thamars* vnrighteousnesse, he thought vpon his *owne* too, and then his confession was; *Shee is more righteous, then I*, Gen. 38.26. Whē the *Publican* had considered *other mens sinnes*, he considered his *owne* too, and then his praier was; O Lord, *be mercifull vnto me a sinner*, Luk. 18.13. Come hither, whosoever thou be, that hast a desire to iudge other men, if thou be not too good to learne. Behold (and spare not) *the follies of other men*, but behold *thine owne* too; and then wilt thou say, *I am more fooliſh then any man*: thinke vpon (as long as thou wilt) the vnrighteousnesse *of other men*, but thinke vpon thine *owne* too; and then shalt thou thus confesse; *They are more righteous then I*. Consider (and cease not to consider) *other mens sinnes*, but consider *thine owne* too; and then (if there be any grace in thee) that litle bird within thy brest, will mournefully sing, and pray for thee: O *God be mercifull to me a sinner*.

[a] Esai. 1.4.

So then, thou maist *behold, thinke vpon*, and *consider*, the fooliſh, vnrighteous, and sinfull dealings *of other men*, (as a godly man may behold an image, and detest it) and not offend; but if thou looke vpon them with pleasure, or for some advantage against any man, then art thou amisse, then thou seest them not aright. There is a *wise eie*, Eccl. 2.14. and there is a *fooliſh eie*; Proverb. 17.24. Now if thou haue this *wise eie*, it will remaine *in thy head*, and teach thee like the *bee*, to gather hony out of every weede thy neighbor hath. But if thou haue *that fooliſh eie*, it will *wander vp and downe*, and make thee like the *spider*, out of the best flowers thou canst finde in thy neighbours life, to sucke strong poison. *Ham* the father of *Canaan*, saw his *fathers*

nakednesse, and tooke pleasure in it; & he had *the foolish eie*: but his two brethren, *Sem* and *Iaphet*, covered *their fathers nakednesse*, and looked an other way; and they had the *wise eie*, Gen. 9. 22. 23. The *Edomites looked vpon the afflictions of their brethren*, and are reproved, Obad. 12. for their *foolish eie* made thē *reioice to see it*. But *Iobs* friends *looked vpon his afflictions*, & are not reprooved: for their *wise eie* wrought in them *a sorrowe for it*.

[a] Prov. 24. 17 [b] 2. King. 5. 27

Be wise then, and *ioy not, when thine enemie* [a] *falleth, nor let thine heart reioice, when he stumbleth*, lest as the [b] leprosie went from *Naaman* to *Gehazie*, so God turne his wrath from them that haue fallen, and make it light vpon thee. Be wise then, and when thou seest thy brothers nakednesse, let it moue thee to a cōpassion on him, & a feare of thy selfe. Be wise then, & when any spectacle of frailty is in thine eie, thinke with thy self, that *thy neighbours house is on fire*, & that it is thy warning, for what priviledge from sin, hast thou, or any man, that another hath not? You know that the greatest light may be *eclipsed*, the fairest beauty *stained*, and the goodlyest fruit *blasted*. So is it with your soules; the purest may be *corrupted*.

[c] Ruth. 3. 14. [d] 2. Sam. 11 4. [e] Gen. 39. 12. [f] Gen. 38. 18. [g] Luk. 19. 8, [h] Mark, 10. 37

What if godly [c] *Bohaz* and *Ruth* will not passe the bounds of continencie? Yet [d] *David* and *Bathschebah*, godly also, may be ouertaken with that folly. What if good [e] *Ioseph* refuse his lady and mistresse? yet [f] *Iudah*, a good man also, may be allured by his disfigured daughter in law. What if many endued with great graces of Gods spirit, doe, like [g] *Zacheus*, distribute the greatest part of their possessions to satisfie their iniuries and relieue the poore? yet many partaking also the like graces, are to much given to the loue of mony. Yea two of the *Apostles*, [h] *Iames* and *Iohn*, will desire the superiority and the highest places in the church, howsoever all the rest envie and disdaine them for it. Thus are many of the Lords tallest *Cedars* blowne downe to the ground, and thinkest thou (O much inferiour to a *Cedar*) to stand firme? *S. Paule* giveth thee friendly counsaile, 1. Cor. 10. 12. *He that thinkes he standeth, let him take heed that he fall not*.

Hast

Hast thou hitherto beene *fed delicately*, and *brought vp in scarlet*? take heed: ere long thou maist *perish in the streets*, thou maist *embrace the dung*, Lam. 4. 5. Hast thou as yet had *thy head of gold*? take heed: least, to become like *Nebuchadnezzars* image *thy feete* turne *to clay*, Dan. 2. 32. 33. Hast thou already *begun in the spirit*? take heed: as good as thy selfe haue *ended in the flesh*, Gal. 3. 3. *Peter* he which said even now, that[h] *though all should*, yet *he would never forsake Christ*, [i] *curseth* and *sweareth*, *that* he knoweth not the man. [k] *Lot*, hee which erst strived so much to preserue his daughters chast in *Sodome*, doth nowe in the mount cõmit incest with his [l] daughters. *Solomon*, blessed *Solomon* (for so I reckon him) which so lately erected a tẽple *for the worship of God*, falleth now to the *worshipping of Idols*; as if the *starres* were falling from their *Heaven*, and *the light* departing from the *Sunne*.

[h] Mat. 26. 33.
[i] Vers. 74.
[k] Gen. 19. 1.
[l] Vers. 36.

I will not trouble you with the relation of [m] *Noahs* drunkennesse; [n] *Davids* murther; [o] *Sarahs* lie; [p] *Rebeccaes* perswading her sonne *Iacob*, to beguile his owne father; the theft of [q] *Onesimus*; the many concubines of the *Patriarkes*; and the like; onely I say, as *David* said in another case: O noble *Israel*, *how are the mighty overthrowne*, 2. Sam. 1. 19. When *Elisha* told *Hazael*, whst wickednesse he should do in time to come, that he should *slay*, and *trample* men, women, and children vnder foot; what? said *Hazael*: *Am I a dogge, that I should do this?* 2. King. 8. 13. If I should say to you, that the time shall come, wherein you that seeme *most holy*, shall become *murtherers*, *adulterers*, *theeues* or the like, I doubt not, but every one of you would haue his answere in readinesse; what? *Am I a reprobate*, that I should do *thus*, or *thus*? But I say not so of you; those good graces of the Lord in you, do promise better things; yet let me desire you to remember *S. Pauls* coũsel; *He that thinks he standeth, let him take heed that he fall not.*

[m] Gen. 9. 21.
[n] 2. Sam. 12. 9
[o] Gen. 18. 15.
[p] Gen. 27. 3.
[q] Philem. 11.
[r] 1. Cor. 10. 12.

What shall we do then, when we here of, or see, the slips and escapes of other men? Heare what our Saviour saith, *Iudge not, that yee be not iudged*, Mat. 7. 1. The wise man passed *by the field of the sloathfull*, and *lo it was all growne over with thornes, & nettles*

tles had covered the face thereof, and the stone wall thereof was broken downe, Prov. 24. 30. 31. But what did he, when hee saw such a confusion? Himselfe telleth you in the verse following: *I beheld, I considered it well, I looked vpon it, & I received instruction*; the marginall note of our English Bibles is, *That I might learne by an other mans fault*: Our neighbours *life* resembleth this *field*; which because he is sloath-full and slacke in husbanding, can bring forth nothing, but *thornes* and *nettles*, so that through the stone wal, which lyeth wasted and broken down, there may be seene al manner of filthinesse and abhomination. In such a case what must we do? Even as *Salomon* did; that is, we must *behold it*, we must *consider it well*, we must *looke vpon it*, and *receiue instruction*: that wee may learne by our neighbours fault.

Doth our neighbour stand in a slippery place, where it is easie for him to slide? So doe wee. Is hee sent forth weake, naked, and vnarmed, to fight, with *powers*, and *principalities*, with the *Devill*, with the *world*, with all their adherents? So are wee. Is his flesh as false vnto him, as *Gehazi* was to *Elisha*? 2. King. 5. 25. Is it ready to lie vnto him, & to face him out, that it hath not sinned, even then, whē it commeth frō sinning? So is ours. Then *iudge we not, that we be not iudged*. The best men, wee see, haue had their fals, yet they haue risen again: the godliest, they [s] sinke with *Peter*, yet they perish not, because they are [t] lifted vp and saved by CHRIST, as *Peter* was. *Old Adam* hath caused the children of light, to commit many and grievous sinnes, yet their *new Adam* hath removed them all. Then iudge we not vncharitably of them.

[s] Mat. 14. 30.
[t] Vers. 31.

Do our brethren in our knowledge *fleete from one sin to another*, like a *fly*, which shifteth from one sore to another? Doe they, (like the *Iews*, 1. Cor. 10. 6.) *tempt the Lord*, do they *murmure*? doe they *lust*? doe they *commit Idolatry*? doe they *serue the flesh*? doe they *sit downe to eate, and rise to play*? doe they every day *fall so grievously*, or more then so? Yet may they rise againe. Why then should wee iudge otherwise of them, then in charitie? God forbid, by speaking thus I should encourage any

any to sinne: for howsoever *grace aboundeth above sinne*, yet cursed are they, yea ever cursed shall they be, which doe *sinne*, that *grace* and blessing *may abound* vnto them, Rom. 6. 1. Wee are forbidden [u] to *doe evill*, where wee certainely knowe that *good* may come of it; much lesse may we make the *mercy* of God a defence for our *sinnes*. Let this then be vnto vs as a *Memorandum*, never to be forgotten; *There is no* [x] *condemnation to the righteous*, although he fall seven times a day; but if any man shall sinne presuming of *Gods mercies*, let him knowe that his *damnation* is iust, and himselfe is like that *theefe*, which stealeth because he seeth one among 20. pardoned by the Prince. And so come we to our last note.

[u] Rom. 3. 8.

[x] Rom. 8. 1.

Cast downe not others] the third thing we learne here, is, *not to condemne the whole profession, because all liue not in the same perfection.*

The *grapes* of the *vine* haue some lesse, & some more sweetnesse, yet sense teacheth, that all are *grapes*, and doe growe of the *vine*: so is it with the *Saints of God*, some haue more purity and some lesse, yet all are *Saints*, and doe grow in *Christ*, that true *vine*, Ioh. 15. 1. *What if some* (saith the Apostle, Rom. 3. 3.) *haue not beleeued? shall their vnbeleefe make the grace of God of none effect?* and Rom. 11. 22. What if some *haue fallen* into sin, shall the whole Gospell for their sakes be discredited?

Iacobs family may be blemished; the wife of his loue that sleepes in his bosome may bee all spotted: yet evermore shall *Iacobs* sacrifices be acceptable vnto God, and his familie shall be cared for, as the house of the Lord. *Iericho* may be conquered and rased by *Ioshua*; salt may be sowne in it to make it barren; and he whosoever shall attempt to build it againe, may be *cursed*, Iosh. 6. 26. Yet see in this rased *Iericho*, in this barren soyle, in this *cursed* citie, Christ hath his spirituall harvest, hee hath his holy Temple, he hath his blessed building. Cursed *Iericho* hath a blessed *Zaccheus*, Luk. 19. 2. *Aholah* sister to *Aholibah*, Idolatrous *Samaria*, may be set on fire with her *louers*, & play the harlot, Ezech. 23. 4. she may be made as *an heape of the field*, her stones may be *tumbled downe into the valley*, her foun-

dations *may be discouered*, Micah. 1.6. Yet may such a city, a wasted citie, afford many that beleeue in Christ, Ioh. 4.39. yea from *Galilee*, from whence some thought *no good thing* might come, Ioh 7.52. Christ called diverse of the Apostles, Ioh. 1.43

Fyrre trees and thornes, nettles and myrrh trees may grow together in the good-mans garden; and why may there not be in the Lords field as well *brambles*, as *lillies*? why not as well *tares*, as *wheat*? The husbandman knew well it was so, & therefore he charged his servants to suffer the *tares* to grow vp with his *wheat* vntill the *harvest*, Mat. 13.30. Assured hee was that the *wheat* would continue *wheat* still, howsoever it was accompanied with the *tares*. Let [y] *Chaldaea* be never so *vnrighteous*, yet may it haue a *righteous Abraham*; let [z] *Sodome* bee never so vniust, yet may it haue a *iust Lot*; let *Babylon* bee ever *wicked*, yet may it haue a *godly* [a] *Daniel*; yea let the whol world (for ought we can see) be tied together with cartropes of vanitie; yet shall [b] *Niniveh* haue a devout *Tobias*, and [c] *Hus* a patient *Iob*, and *Damascus* a zealous *Nehemias*. *Condemne not then the whole profession, howsoever all liue not in the same perfection.*

[y] Gen 11.28
[z] Gen 13 11.
[a] Dan 1 6.
[b] Tob 1.3.
[c] Iob. 1.1.

We shal impiously conclude, if against truth we draw our argument from a multitude: neither will it follow; many Ministers, many Christians, haue devoted themselues wholy to the flesh, to the world, to the Devill; therefore all of both sorts are naught. For what are wee, that wee may not iudge amisse, as well as *Elias* did? He cõplained that *he was left alone*. Nay saith God, thou art not alone: *I haue reserued vnto my selfe seauen thousand, which haue not bowed the knee to Baal*, 1. King. 19.18. In regard hereof St *Paule* telleth vs, that *of Israel there is a remnant left*, Rom 11.5. And that great shepheard speaking of the Church calleth it, *a little flock*. Luk. 12.32 *Feare not little flock, for it is your fathers pleasure to giue you a kingdome*. But *seauen thousand*, but a *remnant*, but a *little flocke*, and yet you shall not be discomfited; *feare not, for it is your fathers pleasure to giue you a kingdome*. A *kingdome*; & therefore for all inferiour things he will not sticke with you.

Saule

Sauls court shall yeeld a *Ionathan* to favour *David*, 1. Sam. 20. 28. *Achabs* court shall haue in readinesse an *Obadiah*, to entertaine the *Prophets*, 1. King. 18. 13. *Zedechias* court shall afford a *Ebed-melech* to entreat for *Ieremie*, Ierem. 38. 7. O the mercifull kindnesse of the Lord, how it endureth for ever and ever vpon them that feare him! *Iobs* bones and flesh may be in the *Devils* hand, but God will *saue his life*, Iob. 2. 6. *Peter* may be imprisoned by *Herod*, but the *Angell of the Lord* will bring him out, Act. 12. 7. *Shadrach*, *Meshach*, and *Abednego*, may be cast fast bound into the seuen times hot fierie fornace, but the Lords *Angell* will come, and vnbind them, & walk with them in the midst of the fire, so that not one haire of their head shall perish, Dan. 3. 25.

Doe you remember this little Churches complaint, Ps. 129. 1. There she saith: *Many times haue they fought against me, euen from my youth vp.* Heare now, how shee comforteth her selfe, vers. 2. *But they haue not prevailed against me.* Doe you remember, how she further complained, vers. 3. *The plowers plowed vpō my backe, and made long furrowes.* Heare now her comfort in the verses following: *But the righteous Lord hath cut the cords of the wicked*, and *they that hate Sion shall be all ashamed, & turned backward, they shall be as the grasse on the house tops, which withereth afore it groweth vp.* And therefore I cannot say too oft, O the merciful kindnesse of the Lord, how it endureth for ever and ever vpon them [d] that feare him!

[d] Psal. 103. 13

This kind and mercifull God hath reserued to himselfe, evē in the midst of *Wolues*, & *Lions*, some *Isaac*, some *Ioseph*, some *Boaz*, some *Daniel*, some *Zacharie*, some *Elizabeth*, some *few* or *more*, whom all the world with all the malice it hath cannot blemish. *Condemne not then the whole profession, howsoeuer all liue not in the same perfection.*

And knowe that *all liue not in the same perfection*, know that *some of the best haue had their falls*, for these reasons: I will but point at them.

1 That wee bee brought from that errour, which some maintaine, namely that *the elect, and regenerate sinne not.*

2 That the *worke of repentance*, so sweet a grace of God, *might be exercised among vs.*

3 That *Gods mercy in saving great sinners might be magnified*

4 That the *faithfull considering their dayly falls, might more earnestly desire their finall deliverance.*

5 And lastly, that the Lyons whelps, all the children of darkenesse, by this meanes might bee occasioned by their blasphemies, *to worke their owne damnation.*

Thus hath the vnsearchable wisdome of our God disposed the *evill deeds* of his deare ones to great, and good purpose. What remaineth then on our parts, but that wee frame our selues to haue a fellow-feeling of other mens *imperfections*, & not to *condemne all*, because *some are faulty?* The Church may be *blacke*; and so she is; for so much she confesseth of herselfe, Cant. 1.5. yet condemne her not rashly; for her, and our *best beloved* saith vnto her: *Thou art all faire, my loue, and there is no spot in thee*, Cant. 4.7. The Church may bee all spotted, and so ashamed; that shee bee driuen *to hide her selfe in the holes of the rocke*, and *in the secret places of the staires*, Cant. 2. 14. yet condemne her not rashly: for her, and our *best beloved*, is so well pleased in her, that in the same verse he breaketh out into these speeches: *shew me thy sight* my loue, *let mee heare thy voice: for thy voice is sweet, and thy sight is comely.* The Church may bee grieved, and tossed with the mishapen wickednesse of her mẽbers, as *with a tempest*, Esai 54, 11. yet condemne her not rashly: for it appeareth in the same place, that her, and our *best beloued*, will *lay her stones with the carbuncle, and her foundations with saphires*; and *will make her windowes of pearle, and her gates shining stones.* So excellent is the Churches estate vnder her *well-beloued.*

What remaineth then on our parts, but that wee frame our selues, to haue a fellowfeeling of other mens *imperfections*, & not to condemne *all*, because *some are faulty?* And here againe we should remember (that so we might bee carefull) neither *to iudge the persons of sinners*, nor *to disgrace our neighbours.* Endeavour we but to doe so, or so well, and then the Churches, &

our

our *best beloued*, will be ready to take vs vp, and deliver vs frō this worldly prison, to a heavenly palace; from presen: dangers to certaine securitie; from manifold miseries, to never ending felicities. As thy will shall be, so be it Lord Iesus. To God the Father, the Sonne, and the holy Ghost, bee all praise, power, maiestie, and dominion for evermore.

THE THIRD SERMON ON THE EPISTLE OF SAINT IAMES,

Chap. 4. Vers. 10.

Cast downe your selues before the Lord, and he will lift you vp.

SVch is the vehemency of the Lords *arrowes*, when he *shoots* them abroad, that though king *Achab* bee in his chariot in the middest of his hoast, yet *one of the* shall giue him a mortall[a] wounde. So powerfull is the scourge of God, when it makes a *famine* to invade a countrey, that it creepeth into the wals of *the house of bread*, into *Bethlehem* it selfe, & causeth the wealthiest of them all to flie. At such a becke hath the Lord all his creatures, that if he be to bee avenged vpō the 5. kings of the *Amorites*, the[b] *Sunne*, and the *Moone* will bee ready for a seasō to rest frō their courses, to performe so good a service. So wanteth he no meanes[c] to *drie vp the rootes* of the wicked *beneath*, and *aboue to cut downe all* their *branches*.

[a] 1. Kin. 22. 34

[b] Iosh 10. 12.

[c] Iob, 18. 16.

You therefore, from whom it hath pleased God to withhold his blessings of *rule*, & *riches*, look to your selues, as *meane* as you are. Your *waies* are before the eies of the *Lord*, and he pondereth all your pathes. Avoide then the *way* of the wicked, walke not therein, turne from it, and passe by. Easily may you be snared with their pleasing words; for the wise man telleth you, that they *cannot*[d] *sleepe, except they haue done evill*; So eate they.

[d] Prov. 4. 16.

d Vers 17. they *the* d *bread of wickednesse*, and *drinke the wine of violence.*
e Ezec. 23. 31 Walke not after such companions, least God giue their e cup into your hands, and execute the same iudgements, and vengeance against you, which they haue deserued. But rather follow *S. Iames* his counsel: *Cast downe your selues before the Lord, and he will lift you vp.*

And you also, whose heads the Lords hath advanced over your brethren, looke to your selues. You are sufficiently learned to know, that *the voice of the Lord* f *shaketh* as well *the Cedars of Lebanon*, as the low, and little shrubs in *the* g *wilderness of Cades*: and that it is as easie with him *to binde the nobles, and* h *princes with chaines, and linkes of yron*, as to raise vp the poore from the *dunghill* to the *throne*. Did *darkenesse* cover the countrey *of Egypt*, and not the court of *Pharaoh* also? Did the destroyer take away the first borne of the poore *peasants* of the dwelling of *Ham*, and not of the *King* also? Let not the lots of your inheritance deceiue you. What if your *soile* be as fruitful, as that of *Iudah*, and your *possessions* as great, as the greatest? yet may you know, that your *dignity* and your *wealth*, will be reckoned but for *toies*, not worth a *pardō*, when you shall stand in need of *one*. The counsell therefore is good for you also, and worth your following too: *Cast downe your selues before the Lord, and he will lift you vp.*

f Psal. 29. 5.
g Vers. 8.
h Psal. 149. 8.

I devided these words into a counsell, and a reason thereof. *Cast downe your selues before the Lord*, that is the counsell: the reason followeth, *and he will lift you vp*. In the counsell I haue beene directed by the wordes themselues to three generall notes.

1 Lift not vp, but *cast downe*.
2 Cast downe *not others*, but *your selues*.
3 Cast downe *your selues* not *before men*, but *before the Lord*.

The reason is full of comfort. For albeit we must *cast down our selues before the Lord*; yet it is before such a *Lord*, who as hee is *most present* with vs, *most liberall* to vs, *most able* to helpe vs, when we stand in need, is also at al times *most willing* to worke

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our ease. And therefore is it added in my text; *And he will lift you vp.*

I haue already spoken of the 2. first generall notes. In the one I laid open 2. grieuous woũds made in the very bowels of our Church, & Commõwealth, two raigning evils among vs: the evill of *ambition*, and the evil of *pride*: at that time in some sort, I applied medicines to them both. In the other I endeavoured to shew how vnmeete it was: first *to disgrace our neighbours*; then *to iudge the persons of sinners*, and last of all, *to condemne the whole profession, because all liue not in the same perfection*. Of both which heretofore.

Now come I to the thirde generall note, which deuides it selfe into two parts.

1 *Cast downe your selues* not *before men.*
2 But *before the Lord.*

Not before men; for that may be *hypocrisie*, & you must fly frõ it: but before the LORD, for that will be true *humility*, & you must embrace it. *Not before men*: for so, may you haue the praise of mẽ, your reward in this world, hereafter to be cast into torments, when that great & seuere iudge shall passe his sentence against you, *depart from me yee cursed*; but *before the Lord*, for so, howsoeuer yee may be contemned in this worlde, hereafter shall yee be crowned with eternity, when it shall be said vnto you: *Come yee blessed.*

Cast downe your selues not before men. Reioice ye *Heauens*, & yee that dwell in them; for, where you are, is *salvation*, and *strength*, and the *kingdome of our God*, & *the power of his Christ*: but *wo to the inhabitants of the earth, & of the Sea; for the Deuill is come downe vnto you with great wrath, knowing that his time is but short*: such was the song of the singer for the victory which *Michael* had gotten over the great *dragon*, Revel. 12. 10. As it stood then, so stands it still. Yet; and ever may the heavenly *reioice*; for which there is *salvation*, and *strength*, and *the kingdome of our God*, & *the power of his Christ*; but a *wo* now is an I shall be vnto vs, as long as the *Sunne* & *Moone* may endure. For the *Deuill* is come down vnto vs *with great wrath*, he knowes

Rev. 12. 12.

knowes his time is *but ſhort*; and therfore lets he ſlip no opportunity, but emploies all his *malice*, his *might*, his *rage*, his *ſubtilty*, his *induſtry*, and all to devour vs. But if he cannot cõpaſſe vs about, as he did *Eue*, when he perſwaded her to eat the forbidden *apple*; or as hee did *David*, when hee cauſed him to number *Iſrael*; or as he would haue done with *Iob*, when hee entended to make him *blaſpheme God* to his face; that is, if hee cannot keepe vs from doing of good works, yet hee leaues vs not there; but puts in practiſe his old and vſuall courſe. He will perſwade vs (for that is eaſie with him) he will perſwade vs I ſay, *to be proude of our well doing*.

He hath perſwaded many *Miniſters*, (ſhall I ſay of his owne intruding?) aſſured I am, he hath perſwaded *many Miniſters*, to be *tongue-tied* altogether: but ſome there are, whoſe *mouthes*, with all the policie he hath, he hath not beene able to *ſhut*; yet diverſe of them hath he perſwaded, *to take a pride in their preaching*. He hath perſwaded *many of the people* (you know it well enough) wholy to abſent themſelues from hearing of Gods word; but ſome there are (this, and the like places may witneſs) whoſe diligence in *hearing*, he hath not beene able to hinder: yet diverſe of them alſo hath he made to like well of themſelues for their *diligence*. He hath perſwaded many of the *richer* ſorte (the *poore* knowe it too well) to beſtow *no almes at all*; but ſome there are who in deſpite of him, doe giue dayly *benevolence* for the reliefe of the needy; yet diverſe of them alſo, hath he made to glory in their *almes-giuing*.

Are wee reſolved to ſatisfie that charge which is laid vpon vs for *praying*? he is ready with vs, to wiſh vs to doe it in *common aſſemblies*, and in the *corners of the ſtreets*, that we may be ſeene of men. Doe we intend a *faſting*? hee is at hand with vs, to counſell vs to *diſfigure our faces*, that we may ſeeme to men to faſt. Are we willing *to humble our ſelues before our God*? that is, is it our whole intent, to diſcharge all Chriſtian duties, which God requireth at our hands? yet ſee the diligẽce of this *worldly prince*; hee is no where wanting, to aduiſe vs, to doe all ſuch things *in the ſight of men*. So doth hee ſtaine the beautie of our

good

good workes, and steale away our reward: so make thee of true professours palpable Hypocrites. So that in good time may this caveat be giuen you, *Cast downe your selues, not before men.*

Art thou desirous to *chastise* thy body by *fasting*? Is it thy mind to be *reconciled to God by praying*? Art thou willing to exercise thy *charitie* by *almes-giuing*? Then follow the doctrine which thy Saviour delivered vpon the mount: doe all such things in secret; *let not thy left hand knowe what thy right hand doth*, Mat. 6.3. Thy lot, and mine, is the same as was S. *Pauls*: we cannot be Christs servants, if wee seeke to please men, Gal. 1.10. For Christ himselfe hath pronounced *woe vnto vs, when all men speake well of vs*, Luk. 6.26. Whether we eate or drinke, fast or pray, preach or heare the word, or giue almes, or whatsoever we doe else, *all must bee done to the praise, and* [k] *glory of God*, our owne *praise*, our owne *glory* must not be regarded. [k] 1. Cor. 10. 31.

Neither indeed is there any thing, wherein our selues may glory. For strength the *Elephant*, for courage the *Lion*, for sweet singing *many a bird*, for faire beautie *many a vile strumpet* passeth vs. The *hare* outrunnes vs, the *Eagle* outsees vs: the *Asse* outheares vs; the *Dogge* outsmels vs, *Non pudet hic gloriari*, (saith [l] one) *quibus & bruta, & sceleratissimi quiq; possunt gloriari?* Shameless shall we be, if wee seeke a glory in such things, wherein vnreasonable creatures, and graceless persons do far exceed vs. [l] Isidore,

Can we say as the Disciples said, Luk. 10.17. *Lord, even the Divels are subdued to vs through thy name*? yet may we not glory herein, for Christ hath forbidden vs so to doe, verse. 20. Can we say with the *Pharisee*, Luk. 18.11. *Wee are not as other men are, extortioners, vniust, adulterers*, or the like: can wee professe that *we fast twise in the week*, & that *we pay tithe of all that ever we possesse*? Yet may we not glory herein, for sorrowfull sinners are like to bee more iustified, then wee. Can wee say with the young man, Mat. 19.20. concerning the laws of God, *All these haue we kept from our youth*? Yet may wee not glory herein, for still we want one thing: if we will be *perfect*, we must *sell all we haue, and giue it to the poore*.

It hath beene said that *Hypocrisie* is spunne with so fine a thread, that we may liue as long with a man, as *Noah* did with *Cham*, and scarse discerne him. Which how truely it hath been said, I dispute not. Assuredly I perswade my selfe, that as a man may iudge an *Asse* by his *eares*, to be but an *Asse*, how soever he be put into a [m] *Lions skinne*: so some one thing or other will ever bewray an hypocrite. It is not the surest to iudge of a *sheep* by the *out-skinne* only, for *wolues* may be in [n] *sheepes clothings*: neither may you safely choose your *cloth* by the *list*. Will you deeme a *Pharisee* to bee good, by his long *fringe*, or broad *Phylactery*? Then surely haue you much forgotten your selues. It cannot bee, but you haue heard of certaine *Apes* in *Egypt* clad in purple. Thence came the proverbe; [o] *Simia Simia est, etiamsi aurea gestet insignia*: A *carter* may put on *Doctors attire*. The *Ostrich* may haue *gallant fethers*, yet not be able to *flie*. You may hold it for a truth: Christianitie is *rei, non speciei*, it is a matter of substance, not of forme and shew.

[m] Lucianus in Piscatore. Plato in Cratylo. Eusebius Cæsariensis adversus Hieroclem

[n] Mat. 7. 15.

[o] Lucianus in orat. cont. ineruditum.

St *Bernard* found fault with certaine Monks, which thought it impossible *the Sunne should shine any where, but in their cell*. Were he now liuing, how would he entreat many among vs, who thinke themselues so *godly*, so *wise*, so *sincere*, so *pure*, so *perfit*, so *Christianlike*, as if *Gods holy spirit* had only lighted vpon *them*. It will not bee amisse for them to consider, how our Saviour Christ hath in one [p] chapter pronounced a sevenfold woe against this sinne of *Hypocrisie*: *Woe vnto you Hypocrites, ye are like vnto [q] painted Sepulchers, or whited tombes, which appeare beautifull outward, but within are full of dead mens bones, and all filthinesse: woe vnto you Hypocrites, for ye [r] make cleane the outside of the cup, and of the platter, but within are full of all bribery, and excesse.* I will not trouble you with the repetitiō of the rest, they are al to be read, Mat. 23. And it may be for their bettering, to giue eare to the wise mans counsell: he hath said, be not an *Hypocrite* in the sight of men; for the *Hypocrite shall not come before God*, Iob 13. 16. Neither can it be lost labour for them to meditate vpon that which followeth, chapter 15. 34. where he ioyneth the *Hypocrite* with the *houses* that are built,

[p] Mat. 23.

[q] Vers. 27.

[r] Vers. 25.

and maintained with *poling*, and *briberie*: for hee saith, *The congregation of the Hypocrites shall be desolate, and fire shall devoure the houses of bribes*: he addeth this reason, because *they conceaue mischiefe, and bring forth vanitie, and their bellies haue prepared deceit.*

What did it availe *Iudas* to seeme to bee a *blessed Apostle*, when in the end he proued himselfe a *cursed traytor*? Luk. 22. 48. What did it profit the people to seeme to follow Christ for his *miracles*, when indeed they followed for nothing, but for *bread*? Ioh. 6. 26. *Felix* could *tremble*, and seeme to be moued at St *Paules* Sermon as he disputed of *righteousnesse*, and *temperance*, and of the *iudgement to come*, Act. 24. 25. but deepe was his dissimulation; his drift was to get *money* of *Paule*, as appeareth, vers. 26. The Scripture telleth vs, that the fathers of Israel *turned vnto God*, and *sought him early, they remembred that God was their strength, and the most High their redeemer*, Psal. 78. 34. You see here a goodly shew of *religion*; yet were such fathers of Israel *Hypocrites*: for the same scripture addeth in the words that follow, vers. 37. *Neuertheless they did but flatter him with their mouth, & dissebled with him in their tongues, for their heart was not vpright with him, neither were they stedfast in his couenant.* They which call themselues *Iewes*, and *are not*, because they lye, shall be of *the Synagogue of Sathan*, Apoc. 3. 9.

Thus may many *professe* that *they knowe God*, when their *workes* will shew that *they deny him*: themselues inwardly being *abominable*, and *disobedient*, and *vnto every good worke reprobate*, Tit. 1. 16. Whereiu (as I take it) you may fitly compare them with *falling starres*, which commonly are thought to bee in the *firmament*, and to be *true starres* indeed: but thinking so, we are deceaued: for they are only certaine *fat exhalations*, lifted vp from the earth by the operation of the Sunne, & carried through the vpper region of the aire, from whence being kinled by the heate and force of the firie element, they fall againe. Is it not so with *Hypocrites*? Such is their carriage among vs, that commonly they may be thought to be *spirituall lights* enflamed of God, and in mind to be conuersant in heaven: when

indeed they are farthest from it; and therefore as the light of such *supposed starres* is momentary and, vanishing; so the *ioy of the Hypocrite lasteth but a moment*, Iob. 20. 5. *though his excellency, and his head reach vnto the clouds*, yet *shall hee perish for ever like his owne dung*, and *they which haue seene him shall say where is he? he shall fly away as a dreame*, and *they shall not finde him; he shall passe away as a vision of the night*.

Thus you see the portion of *Hypocrites*. Can you now endure to drinke of their cup? Then shall you [f] *conceaue chaffe, & bring forth stubble*, and *the fire of your owne breath shall deuoure you*. O yee sonnes of men, sunken deepe in rebellion, turne againe; yet the day is with you: therefore cast away those *Idols of gold*, and *siluer*, which your owne hands haue made; I meane *your sinnes*: cast them from you. Why will you be like them, of whom the Lord hath said; *This people draweth neere vnto mee with their mouth, and honoureth me with their lips, but haue remoued their heart from me?* Esay. 29. 13. Why will you not labour to be such as you would seeme to be? what shall it profit you to be like *gloe-wormes*, which, although they *shine* in the *night*, are notwithstanding in the *day* to behold *vncleane*, and *vile wormes?* What shall it profit you, I say, to shine in the *night* of this world, through a false shew of godlinesse; when in the *day time*, that is in the world to come, you shall present your selues before your iust iudge, foule and abhominable?

[f] Esai. 33. 11.

When the king of *Iudah* proclaimed warre against the king of *Israel*, the king of *Israel* returned this answer; the *thistle rebelleth against the Cedar*, 2. King. 14. 9. And yet what was there, but a *king* against a *king*? but a *man* against a *man*? Humble thy selfe thou proud earth, *not before men*; for thy hypocrisie will soone be espied: *but before the Lord*. For if thou shalt dare continue in thy rebellion, shall not the *king of Heaven* much more iustly say to thee, *the thistle rebelleth against the Cedar?* The *Iewes* thought themselues holy by offering of sacrifices, when in the meane season they had neither *faith*, nor *repentance*. But was God well pleased with them? No: for he detested him, that *killed a bullocke*, as if he had *slaine a man*; him that *sacrificed a*

sheepe

sheepe, as if he had *cut off a dogges neck*; him that *offered an oblation*, as if he had *offered swines blood*; him that *burned incense*, as if he had *blessed an Idole*, Esay. 66. 3. and all to make you knowe that he detesteth all your *sacrifices*, your *prayers*, your *fasts*, your *almes*, yea all your *good workes* too, when they are done without *faith*, and *repentance*, as much as he detested the *sacrifices* of the Heathen when they offered *men*, *dogges*, and *swine* vnto their *Idols*.

Wherewith then shall you [t] *come before the Lord*, & *bow* your selues before *the high God*? Shall you come before him *with burnt offerings*, & *calues of a yeare old*? Will the Lord bee pleased *with thousands of rammes*, or *with ten thousand rivers of oile*? Wil you giue *your first borne for your transgressiō*? Wil you giue *the fruit of your body for the sinne of your soule*? *The Lord hath shewed thee, o man, what is good, and what hee requireth of thee; surely to doe iustly*, and *to loue mercy*, and to *humble* thy selfe, & to *walke with thy God*, Micah. 6. 8. to bee of *a contrite heart*, to be *poore in spirit*, and to *tremble at Gods word*, Esay, 66. 2. And this is it, which in the Lord, I wish may bee printed in our hearts, by this caveat; *Cast downe your selues, not before men.* [t] Micah 6. 6.

What then? may we not fast, or pray, or giue almes? may we not doe good workes *in the sight of men*? Yes; wee may, & must doe our good workes *even before men*. And therefore are wee counselled to haue our *lights burning*, Luk. 12. 35. & to let our *light shine before men*, Mat. 5. 16. and to make our *faith* knowne by our *good workes*, Iam. 2. 18. Whereas then wee haue beene counselled to beware, how we doe any good thing in *the sight of men*, we haue beene counselled onely, to beware of *Hypocrisie*, to beware of *vaine glory*, to be warie, that wee neither giue almes, nor doe any other good thing *before men*, with a purpose to *gaine vnto our selues praise, and commendation of men.* And therefore when our Lord forbids vs *to doe good in the sight of men*, he adds that which makes it vnlawfull; Wee must take heed that we do it not *to be seene of men*, or *to be praised of men.* As also when he chargeth vs to let *our light shine before men, that they may see our good workes*, he adds that which makes it

lawfull; we must doe our good workes *before men*, that by thē *our heavenly father may be glorified*. So then, *to doe good workes before men*, in it selfe is not evill; yea it is commendable, it is necessary: but to doe them to this end, *that wee may be well spoken of*, that makes it faulty. In like sort *to doe no wicked thing before men*, in it selfe is not evil; yea it is commendable, it is necessary: but to abstaine from doing wickedly *for feare of mans censure*, rather then *of Gods displeasure*, that makes it faulty. *To doe* good workes, *to abstaine* from doing wickedly before men; both are such, I cannot but commend them: but *so to doe* good workes, but *so to abstaine* from doing wickedly, as if we regarded *man* more then *God*, both are such, as Christ vtterly detesteth them.

Would you now knowe, for those good workes which you are to doe *in the sight of men*, how to present them *before your God* pure and spotlesse? Heare what our Saviour saith; *Make cleane within, and all will be cleane*, Mat. 23. 26. It was the Lords commandement to *Noah*, to *pitch* the Arke with *pitch* as well *within*, as *without*, Gen. 6. 14. *Without* only was not sufficient, it was to be *pitched* with *pitch* as well *within*, as *without*. It is the Lords commandement to you to sanctifie your selues, and *to be holy*, for the Lord *is holy*, Levit. 20. 26. to be *holy outwardly* only will not serue your turnes, you must bee *holy* as well *within* as *without*. Your hearts are *within*, they must be *holy*. *Let your* [u] *hearts indite good matters*, and your *tongues* must needes be the *pennes of ready writers*. Decke your *hearts* with *faith*, & *repentance*, and then shall your *prayers*, your *almes*, your *fastings*, & all your *good workes* be acceptable in the Lords sight.

[u] Psal. 45. 1.

There is a melodie may bee made in your heartes, to which only the Lord will listen; and therefore *Paule* adviseth you *to make melody to the Lord in your hearts*, Eph. 5. 19. So Christ did, who said it was *meat* & *drink* to him, *to doe* his fathers *will*, Ioh. 4. 34. & so did *David*, when *with all his might he danced before the Arke*, 2. Sam. 6. 14. & so did the *Israelits*, when they offered willingly vnto the Lord *with a perfit heart*, 2. Chron. 19. 9. But where this *melody* is wanting, the Lords *delight* also will bee wan-

wanting; and therefore the Pharisees *prayer*, the harlots *vow*, the traitours *kisse*, are nothing to him: and therefore he respecteth not the *sacrifice* of *Cain*, nor the *fast* of *Iezabel*: and therefore let *Ananiah* bring his *oblation*, and *Esau* his *teares*, they will be abhominable in his sight. There is a *melody* may bee made in your hearts, to which only the Lord will listen; & this is that *melody: to cast downe your selues not before men, but before the Lord.* Now therefore spare a little more time to be remembred, how you may *Cast downe your selues before the Lord*, which is my second part.

This our Lord may, and ought in reverence to be considered of vs, as our *Creator*, as our *King*, as our *teacher*, as our *father*, as our *spouse*, and as our *Master*. In all which respects diverse duties without excuse must by vs bee discharged, if wee will aright *Cast downe our selues before the Lord.* Therefore as he is our *creator*, it is required of vs,

1. That we glorifie him.
2. That we be wholy moved in him and by him.
3. That we rest contented in his holy will.

As he is our *king*, so must we *feare* him,

1. Because of the power, and authority which hee hath over vs.
2. In regard of his Maiestie compared with our meane condition.
3. In regard of the infirmity of our owne nature.

And this *feare of God* hath three notable vses. For it serveth as a bridle,

1. To restraine vs from falling from God by our disobedience.
2. To keepe vs from all presumptuous, bold, and vndecent behaviour in respect of God.
3. To put vs in minde, to make vs acknowledge, as the baseneſse, infirmity and mutability of our own nature, so also the infinite power, authority, & maiesty of God.

As he is our *teacher*, so two duties are enioined vs.

1. We must be ready to learne whatsoever it shall please him

him to teach.

2 We must beleeue it all.

As he is our *father*, so must we yeeld him *sonne-like* subiection; for we must *reuerence* him, we must *imitate* him, we must *seeke vnto him* for those things we stand in need of, and lastly we must *haue patience*, in regard of those manifold, (bee they neuer so grieuous) *afflictions*, wherewith it shall please God to *chastice*, *trie*, and *nurture* vs, his children.

As he is our *spouse*, hee looketh that we endeavour withall our might to please him, and that we renounce al other things in the world to cleaue fast vnto him without separation.

As hee is our *Master*, so we owe him three duties.

1 Wee must obey him.

2 Wee must minister vnto him.

3 Wee must profit him.

x Ierem. 9. 1. O that our *heads* were full of x *water*, and our *eies fountaines of teares*, that wee might *weepe day and night*, (for daie and night had wee need to weepe) for our continual backslidings from the obseruance of such duties as by our *Creator*, by our *King*, by our *teacher*, by our *Father*, by our *spouse*, and by our *Master* haue beene enioined vs. Shall I need to tell you (as the prophet *Ieremie* told the *Iewes*, *Ier.* 9. 2.) that in heart, you are *all adulterers*, and *an assembly of rebels*? You know it as y Vers. 3: well as I. Shal I remember you, how you (as they did) do y *bend your tongues like bowes for lies*, to belie and slander your neighbours, how there is *no courage for truth vpon the earth*, how euery one *proceedeth from euill to worse*? Would to God, *remembring it* would amend it. And may it not so be amended? *Is* z Ierem. 8. 22. z *there no balme in Gilead? Is there no Physician there?* Why then is not your health recouered? The reason is plaine: the *balme of Gilead* is not soueraigne for you; the *Physicians* there can little profit you; vaine is the helpe of man; if you will recouer your soules health, *Cast downe your selues before the* LORD.

The time will not suffer me, neither hath it ben my purpose, to enter the particular examination of those our duties before specified, and in diuerse respects laid vpon vs. Sith the

per-

performance of al the rest consisteth in *obedience*, that first duty, which the LORD, as our *Master*, requireth at your hands, I haue chosen to speake therof aboue the rest, as most befitting the times, wherein we liue.

Concerning therefore our first duty to our chiefest *Master*; our *obedience* consisteth in this: that we conforme *our will* to *Gods will*, with a resolution *to doe his will*. Many are of *Israel*, which are not *Israel*, & many are of the *seed of Abrahã*, which may not be called *the children of Abraham*. So *S. Paule* told the *Romanes*, chap. 9. ver. 6. 7. So may I say here: many do *will* that which God *willeth*, who notwithstanding conforme not their *wils* to Gods *wil*, neither can be said *to do his will*. Where it shal not be much amisse for vs to examine, what it is, *to frame our wils to Gods will*, and what it is, *to do his will*: both which if wee will learne, with a purpose to performe them, we shall in some good sort discharge our first duty, we shall *obey our Master*.

God hath a *will*, *which* is holy, is pure, is perfect, eternall, everlasting, from all beginning; according to *which*, his doings are incomprehensible, his iudgements secret, his waies past finding out; by *which* he ruleth all, he gouerneth all, he guideth and protecteth all: in *which* all things are, as they are. This *will of God* is alwaies fulfilled; no man hindreth it; no man stoppeth it. The Lord hath his decree aboue all the inhabitants of the earth, & of the Sea, and whether they will or no, they must be obedient. If he cal a *bird from the East*, that *bird* must come; if he speake, he will bring it to passe; if he purpose, he will doe it, *his counsell shall stand, he will doe whatsoeuer he will*. Esay, 46. 10. *According to his will, he worketh in the armie of Heaven, and in the inhabitants of the earth, & none can stay his hand, nor say vnto him, what dost thou?* Dan. 4. 35. It was *Iehoshaphats* acknowledgment; *In thine hand, O* LORD, *is power, and might, & none is able to withstand thee*, 2. Chro. 20. 6. No *Annas*, no *Caiaphas*, no *Herod*, no *Pilate*, no *Iew*, no *Deuill* could haue wrought the death of our Saviour *Christ*, if the Lords secret *will* and *counsell* had not before determined, that it should be done.

There are two causes why this *wil* of God is called *secret*, or

hidde. 1. Because it is so indeed to all men, til such time as God manifesteth by events, what hee hath appointed to every one.

[a] Chap. 4.15. In respect whereof S[t.] *Iames* willeth every one to put in this condition, *if the Lord will*, and *if wee liue*, to doe this, or that.

2. Because the reason of the Lords will, *thus* or *thus*, when it is manifested, for the most part is not comprehended of man, but is *hidde* in himselfe: as why he chose *Iacob*, & refused *Esau*; why he put *Saule* away from the kingdome for *one offence*, and not *Dauid* for *many*, no man knoweth, it is *hidden* in the Lord.

[b] Rom. 9.18. Onely this we knowe, that *he* [b] *hath mercy, on whom he will haue mercy, and whom he will, he hardneth.*

Now your dutie in regard of this *will is*, as hath beene said: *Non est curiosè inuestiganda, sed adoranda*, you must not sift it, but highly reverence it; so that, whatsoever this *hidden will* be concerning you, whether to *liue*, or *die*, to bee *rich*, or *poore*, to be *high*, or *low* in this world, you must rest in the same, and bee contented, and giue leaue to the *Lord* that made you, to doe with you, and dispose of you at his pleasure; & then afterward when the Lord reveal it by effects, much more must yee rest in it, & giue him thankes, howsoever it is. Good [c] *Iob* took at the

[c] Chap. 2.10. Lords hand *euill* things, as well as *good*, sower as well as sweet; the losse of all, as well as the possession of al: & so must you do,

[d] Iob.1.21. & say with him, *The* [d] *Lord hath giuen, & the Lord hath take it: blessed be the name of the Lord.* But what? Are we able to know,

[e] Iob.38.41. how the Lord [e] feedeth the young *rauens*? how the *Phenix* is hatched? how the *Storke* is kept? Doe we waver, do we faile in things that be common among vs? Since then this *will of God*, this *absolute*, this *secreat*, this *hidden will* of God is such, as *our wils* may in no wise be conformed to it, let vs lay our hands vp on our mouths, and stop the course of our lips, lest, medling with such secrets, we falter in our speeches before the Lord.

God hath *another will*, which is manifested vnto vs, which I call *another will*, not as if it differed from the *former* in nature, (for Gods *will* is *one* and *the same*) but because it remaines no longer *hidden*, as the *former* doth. For Gods *will*, as yet it is *partly vnrevealed*, is commonly called his *hidden*, or his *secret*

will

will: but as it is made knowne to vs, by the written word, and continuall succesſe of things, ſo is it called the *reuealed will of God*. And this is that *will of God*, to which wee muſt make like, faſhion, and frame *our wills*. And ſo ſhall we doe, if firſt we *will* nothing but what God *willeth*; then if *will* it in *ſuch a ſort*, as God would haue vs *will* it: and laſtly if *for ſuch ends*.

What God *willeth*, you cannot well (at leſt you ſhould not) be ignorant. The Scriptures teaching, that the beſt of you, is *borne in iniquitie*, and *conceaued in ſinne*, and *feedeth vpon tranſgreſſions*, doe they not tell you, that God *willeth* the amendment of your liues? The not long ſince pretended *inuaſion*, which made the ſtouteſt to feare; the late, and long, and yet during *famine*, which hath made moſt to *faint*; the now raigning *ſickneſſe* among vs, which hath taken away diuerſe of our brethren, and ſtill threatneth vs; theſe three great *ſcourges* of our angry God, ſhew they not that ſomething among vs is amiſſe, whereof God *willeth* the amendment? Thus may all in generall out of Gods word, and euery one in particular, by ſuch things as daily befall him, and others, perceaue what Gods bleſſed *will* is; to which our *wills* muſt be framed after this manner.

This Sermon was preached *Sept.* 15. 1597.

Our hearts muſt bee pure, and ſincere, without *hypocriſie*, without guile; all the powers and faculties of our ſoules and bodies muſt be inueſted with integritie, and that, not for a ſeaſon only, but for ever. For now to be *fed delicately*, and hereafter to *periſh in the ſtreets*; to haue our *heads* of *gold*, and our *feet of clay*; to *beginne* in the *ſpirit*, and *end* in the *fleſh*, can it be leſſe then abomination in the Lords ſight? We muſt continue euen vnto the end: our hearts muſt bee ſincere, they muſt bee pure, not for a ſeaſon only, but for ever: integritie muſt be in all our affections, not for a ſeaſon only, but for ever.

And ſo muſt we reſpect two ends. The one, & chiefeſt which is laſt, and is without end, is the *glory of God*: the other, and ſecundarie end, taking place in this life onely, is the *profit of the Church*. So then, if we *will* nothing, but what God *willeth*, and that with ſinceritie, integritie, and puritie of our hearts, our faith, our loue, and all other our affections, and that with per-

seuerance, with continuance even vnto the ende, and that for no other ends, but for the *good of the Church* while wee haue our abiding here, and here, and ever for *Gods glory*; wee may simply be said to haue conformed our *wils* to Gods *will*.

How necessary these conditions are for the framing of our *wils* to Gods *will*, you may cõceaue by two vndoubted truths in diuinitie.

The first: Whosoever *willeth* that, which God *willeth*, but doth it with another mind, with an vnpure heart, with corrupt affections, and for evill ends, he cannot be said to haue conformed his *will* to Gods *will*, but rather to haue done against his *wil*. St Austen *in enchiridio ad Laurent. c.* 101. sets it down thus: *Fieri potest, vt hoc velit homo voluntate malâ, quod Deus vult bonâ*, a man may *wickedly wil* that, which God *well willeth*.

For example sake; many a *rich father* hath a *graceless sonne*: this *sonne* longeth for the inheritance, and therefore *willeth* his fathers death: God also *willeth* the same, and effecteth it. Thus we see our iust God, and a graceless child willing one, and the same thing; yet, because what God *well willeth*, that bad sonne *willeth wickedly*, he cannot bee said to haue conformed his *will* to Gods *will*, but rather to haue done against his *wil*. As also, when God was willing that *Christ* should *die*, the Iewes, Pilat, and the Divell did *wil* the same; yet, because what God *willeth iustly*, and *lovingly*, they did *will wickedly*, and *hatefully*, we cãnot, wee may not say, that they conformed their *wils* to Gods *will*, but rather, that they did against his *will*. Albeit I doubt not of the truth of that which St *Austen* hath, concerning wicked men, that is; *Dum faciunt contra voluntatem Dei, per ipsos impletur voluntas Dei*. For it is a certaintie, that the children of darknesse, while they oppose themselues against the *reuealed will* of God, doe fulfill his *secret will*: yet because they oppose themselues against Gods *reuealed will*, not with a minde to fulfill his *secret will*, wee cannot, wee may not say, that they conforme their *wils* to Gods *will*; we must say, that *they doe against Gods will*.

The second truth as vndoubted is this: Whosoever *willeth* that

that, which God *willeth* not, but doth it with a pure mind, with an vpright hart, with integrity of affections, & for good ends, he may truely bee said to haue conformed his *will* to God *will*. S. *Austen* in the place before cited sets it downe thus: *Aliquando bonâ voluntate homo vult aliquid, quod Deus non vult, bonâ multò amplius, multóq; certius voluntate. Nam illius mala voluntas esse nunquam potest*: a man may well, and religiously *will* that, which God much better and blessedly *willeth* not.

For instance; a happy father hath a good sonne; this his son *willeth* the continuance of his fathers life; but in Gods good wil it is so disposed, that the father may no longer liue. We see here a gracious sonne *willing* the *life*, and our iust God *willing* the *death*, of one and the same man: yet, because what God in iustice *will not haue done*, this good childe with a godly minde and in charity *willeth to be done*, he may truely be said to haue conformed *his will* to the *will of God*. So may *Mary* and *Martha*, although they *willed the life* of their brother *Lazarus*, whē God *willed his death*: and so may the brethren which were at *Cesared*, although they *willed* PAVLE not to come at *Ierusalē*, when Gods *will* was (as appeared by the prophecie of *Agabus*) that at *Ierusalem* he should suffer for the name of *Christ*. Act. 21. 12.

So true is it, which S. *Austen* addeth in the same place: *Bona Dei voluntati potius consonat hominis aliud volentis pietas, quā hominis idem volentis impietas*. Giue me (saith he) a godly, zealous, & a pure hearted man, & admit he *willeth not that*, which God *willeth*; yet I say, that *his will* is rather conformable to the *will of God*, then a wicked mans *will* can be, although hee *will* the same, that God *willeth*. Where he addeth this word *potius* (Rather) to shew the necessity of our inward integrity, and pure affections.

For to speake simply & without comparison, I must say, as I said before: if we *will* simply be said, to haue cōformed our *wils* to Gods *will*, we must *will* that, which God *willeth*, & that with sincerity, integrity, and purity of our *hearts*, our *faith*, our *loue*, and all other our *affections*: and that with perseverance, with continuance even vnto the end, and that for no other ends, but

for the *good of the Church* while we haue our abiding here; and here and ever for the *glory of our God.*

Thus we plainely see, what it is *to conforme our wils to Gods will.* Let vs now in like sort consider, what it is *to doe* his will.

In which kind of speech by the *will of God* is meant nothing else, but that, which God *commaundeth* vs to do: so that properly *to do Gods will*, is to performe such things, as we are *commanded* by him. That such things are to be done, that they are to be performed, it cannot be doubted. But how they are to be done, and performed, that is the question.

Some are of opinion, that *to do Gods will*, is nothing else, but inwardly to be possessed with an hearty, & earnest desire of fulfilling his *will*; & wholy to employ all the powers of our souls in the observance of his *commãdements*. They ascribe so much to the Godly purposes, and zealous affections of our minds, as that they thinke all *externall fact*, al *outward observance* altogether needlesse. And thus haue they thought, because they find, that many haue beene said to haue *done the will of God*, to haue *walked in his waies*, to haue *done iudgement*, and *iustice*, to haue kept their feet from treading in any evill path, and so to haue beene reputed for Saints, who notwithstanding haue manie waies, and most grievously fallen. For they can tell you of *Peters deniall*, of *Lots incest*, of *Salomons Idolatry*, of *Noahs drunkennesse*, of *Davids murther*, of *Sarahs lie*, of *Rebeccahs perswading her sonne Iacob to beguile his owne father*, of the *theft* of *Onesimus*, of the many *Concubines* of the patriarchs, and the like, of whose obedience to the *will* of God, we may not doubt, because we may not doubt of their salvation.

Which opinion of theirs, as I may not altogether reiect; so will I not simply allow of: for wee haue two propositions of certaine truth.

1 *Externall obedience* is necessary to the *doing of the wil of God*: and therefore that which they thinke, is not simplie to be allowed.

2 The *fulfilling* of the *wil of God* consisteth chiefly and especially in our *hearty*, and *earnest desire of doing it*: and therfore

what

what they thinke, may not altogither be reiected.

That *outwarde obedience* is necessary for our *doing of Gods will*, is so plaine, that it needs no proofe. For to who gaue God his *commandements* to be *done*? Was it not to *man*? Now who knoweth not, that *man* consisteth of a *body*, as well as of a *soul*? The *body* then is bound to obey, as wel as the *soule*. The *inward desire* serues not the turne: *outward obedience* must be practised. *Outward obediẽce* (I say not *perfit*, for that is impossible, do we all we can do, we shalbe *vnprofitable seruãts*; yet I say) *outward obedience* must be practised. And therefore *S. Paule* hath beseeched you to giue your *bodies* to God, Rom. 12. 1. shewing that your *bodies* should be Gods seruants, as wel as your *soules*. Both are too little, one cannot be enough. Will you glorifie God in your *soules*, you shal do wel: but glorifie him in your *bodies* too, 1. Cor. 6. 20. Do your *hearts* beleeue, yet that is not enough; your *mouthes* must cõfesse too, Rom. 10. 10. your *tongues* must be kept from evill, and your *lips* that they speake no guile too, Psal. 34. 13. your *eares* must *heare* too, Matt. 11. 15. your *eies* must behold the right too, Prov. 4. 25. your *hands* must be lift vp to his sanctuary too, Psa. 134. 2. your feet must be removed from evill too, Prov 4. 27. The summe of all is: you must giue your *bodies* a *sacrifice* to God. Now a *Sacrifice* (as you know) is wherein *all the members* are offered together, Levit. 1. 9. & 13. Therefore must you giue your *members* also to God. Your *eies*, your *eares*, your *tongues*, your *hands*, your *feet*, with all the rest, must be emploied in the service of God. For he who commanded you to loue the LORD with *al your soule*, and with *al your minde*, Deut. 6. 5. hath commanded you also to loue him with *all your strength*; to teach you, that the *strength* of your *handes*, *eies*, and *eares*, and every other *part* of you, must wholy be emploied in his seruice. And therefore as we would be changed in our *thoughes*, so must we also be changed in our *wordes*, so must we be changed in our *works*; we must be carefull that our *tongues* speake no more idely; that our *eies* behold no more vanity, that our *eares* heare no more folly; that our *hands* worke no more iniquitie: and as oft as we shall go about the seruice

of:

of God, which we cannot do to oft; everie one of vs should cal all his *powers* togither, and saie with *David*, Psal. 103. 1. *My soule, praise thou the* Lord, *and all that is within me, praise his holy name.* And thus much of the first proposition, of the necessity of our *outward obedience.*

The second proposition, if you remember was this: *The fulfilling of the will of God, consisteth cheifly and especially in our hearty and earnest desire of doing it.* The proofe hereof is easy: The chiefest part of man is his *minde*, therfore the *fulfilling of the Law*, especiallie consisteth in the *desires* and *intents* of the *minde*: and it so consisteth in these affections, that touching the elect (who only *beleeue in Christ*, and alone may be said *to do Gods will*) God resteth contented with this *inwarde desire*, as long as this flesh encombreth them. All other imbecilities are not imputed vnto thē. This godly purpose & earnest desire of doing Gods wil stands them in steed. For it is so gratefull to God, as that he accepteth this *begun* obedience for *most perfit*. And reckons of thē that are thus *obedient*, as if they had *kept the whole law*; which he so doth, not for this their *desire*, not for this their *begun obedience*, but because by *faith* they are *engrafted into Christ*. So chiefly the fulfilling of Gods wil consisteth in our *inward obedience*, but not wholy.

I deny not, but that *Hezekiah trusted in the Lord God of Israel, so that after him was none like him among all the kings of Iudah, neither were there any such before him; for hee claue to the Lord and departed not from him, but kept his commaundements, which the Lord had cōmanded Moses*: for so we read, 2. Kin. 18. 5, 6. yet we read also that this same *Hezekiah* did some things, which pleased not the Lord, 2. King. 20. 13. Neither may I denie, but that *Iosiah* did *vprightly in the sight of the Lord*: for so it is written, 2. King. 22. 2. yet it is written also, that this *Iosiah* would not obey the word of God, 2. Chron. 35. 22. Neither will I denie, but that *David* fulfilled the will of the Lord, for he is bold to saie of himselfe; O Lord *I haue refrained my feete frō every evil way, & haue not declined frō thy iudgements*, O Lord, Psal. 119. 101, 102. yet his notorious *murther* and *adultery*

adultery are witnesses of his not fulfilling the will of God. So then of *Hezekiah*, of *Iosiah*, and of *David*, I may say, that they haue *fulfilled the will of God*, because with integritie of *inward affections* they haue desired the *fulfilling* thereof: but to say that absolutely, and simply they haue done this will of God, I may not, I dare not open my mouth. *If thou*, O Lord, *shalt mark what is done amisse*, O Lord, *who is able to abide it?*

Let this then be our resolution concerning this point: the holy Scriptures by this speech, by this phrase (*to doe the will of God*) doe signifie *perfect obedience* of the whole man towards God, *perfect obedience* both of body and soule: yet because the chiefest part of this *obedience* is rooted in the *minde*, the Almightie by the same phrase signifieth, that hee is willing to accept the *readinesse* of our *minds*, if it bee ioyned with *faith* in *Christ*, for most *perfect obedience* to the Law. And I adde this; howsoever the Lord will accept the integritie of our mindes, when it is ioyned with faith in Christ, for *perfect obedience*, yet he requireth *the perfect obedience* both of *body* and *soule*.

Now let vs lay these things to our owne hearts and consciences, and see, whether we haue conformed our *wils* to the *will of God*, with a resolution *to doe it*; whether wee haue performed *our obedience* to our *great Master*. To iudge of your heartes is not within the compasse of my commission: yet, if it bee true, that a [f] *good tree* cannot bring forth *bad fruit*; if it bee true, that [g] *grapes* growe not of *thornes*, nor *figges* of *thistles*; then may I boldly say, that your *wils* are not conformed to the *will of God* that you haue much failed of that *obedience*, which your *Lord* and *Master* hath enioyned you.

[f] Luk. 6. 43.
[g] Mat. 7. 16.

The Prophet Hoseah. 4. 1. 2. told the *Iewes* that the LORD had a *controversie* with them; because there was *no truth*, *nor mercy*, *nor knowledge of God in their land*; because by *swearing* and *lying*, and *killing*, and *stealing*, and *whoring*, they *breake out*, and *blood* touched *blood*. Whether this same complaint may iustly be made of you, I appeale to your selues, as *iudges*. It may be your cheekes will bee redd to talke of Christ, as theirs were who went to [h] *Emaus*, and you will blush apace to seeme so

[h] Luk. 23. 13.

holy: but ſay, will not the *black-moore bluſh* faſter then you, when fearefully and fowly you *ſinne* againſt the Lord? Is there any *delight* more *wicked* then other? we are by and by deſirous to *wallow* in it, to *tumble* in it, to *ioy* in it, to *liue* and *growe old* in it. So hath we in all pleaſure and eaſe *this mater of earth*, and *wormes meat*, wherewith we are clogged, as if there were neither *corruption* to *rot* it, nor *Heaven* to receaue it, nor *Hell* to *burne* it.

Hence is it, that we are *dead in ſleepe*, and *watch not at all* over the ſoules of our children, our ſervants, and all others committed to our goverments; who, (were they tightly trained vp by vs in the grounds of Chriſtian religion) might happely grow vp like *to glorious olines*, for the *Church*, & *Commõwealth*.

We read Gen. 31. 53. that when *Laban* ſwore by his falſe Gods, then *Iacob* ſwore by the feare of his father *Iſaac*; ſo excellent was the inſtruction given him by his father, that in the preſence of *Idolatrous Laban*, neither for feare, nor favour would he alter his religion: yea, it was ſo faſtned in him, that, having been 20. years among the *Idolatrous Syrians*, he chãged not the *maner of the oath*, which hee learned of his *father*. Are our *fathers* ſo carefull, to teach their *children* in *religiõ*? Indeed, if to bee *skilfull* in oathes be to be *religious*, I cannot finde fault with their nurturing. But ſo they ſhould not learne *Chriſt*.

The time was, when ſervants prayed to the *God* of their *Maſters*, Gen. 24. 42. But in theſe daies if they ſhould doe ſo; ſome muſt pray vnto *pride*, ſome to *coveteouſneſſe*, ſome to *gluttony*, moſt to *ignorance*. Now may we ſay, as commonly is ſaid: *like ſervant, like Maſter*, if *one* loue the wicked, the *other* will loth the godly; *like father, like ſonne*, if *one* ſell vertue, the *other* will buy ſinne; *like Prieſt, like people*, if *one* freeze in loue, the *other* will boyle in malice: *as the governour is, ſo are they that are ruled*; if *one* refuſe *Chriſt*, the *other* will chooſe *Barabbas*: *ſuch as the ſeed is, ſuch is the harveſt*; every one layeth away life, and playeth with death.

Yet let the *children of Abraham*, doe like *Abraham*, let them *teach* their ſonnes, their daughters, their ſervants, their peo-

people, and al that are ruled by them, *the covenants of the Lord*; let them teach them *to conforme their wils to the will of God*; let them teach them *to doe his will*; let them teach them *perfect obedience* both of *body* and *soule*. So they with all their seed, and posteritie, shal be blessed, not only in this life with a temporall promise, but also in the life to come with that ever during promise, that they shall bee inheritours of the kingdome of God. Of which promise, vouchsafe, good Lord, to make vs all partakers through faith in Christ Iesus, to whom with thee, and the holy Ghost, three persons and one God, be rendred all praise, power, maiestie, and dominion, for evermore. *Amen.*

THE FOVRTH SERMON ON THE EPISTLE OF SAINT IAMES, CHAP. 4. VERS. 10.

Cast downe your selues before the Lord, and he will lift you vp.

WEE are come to the promise of the blessing made vnto vs: *Hee will lift you vp.* Wherein let vs consider,

1 The person, who it is that may fulfill this promise; it is HEE, the *Lord*, none but *he*, vaine is the helpe of man, HE, the *Lord, will lift you vp.*

2 The certaintie of his promise, for it is not said, hee will *assay*, hee will *trie*, he will *doe his best* to lift you vp, but simply it is said, he WILL *lift you vp.*

3 The time when this promise shall bee fulfilled, which note we must borrow out of 1. Pet. 5. 6. where the matter of my text is thus repeated; *Humble your selues vnder the Almightie hand of God, that he may lift you vp*, ἐν καιρῷ, in opportunitie of time, *in due time*, in a time when himselfe shall thinke it most meet: *He will lift you vp in due time.*

4 What it is, that is promised vnto you, even your exaltatiō, your lifting vp: *He wil lift you vp.* Of these few notes at this time, as God shall assist me with his holy spirit.

The first is, the person, who may performe so sweete a promise: it is HE, the Lord, none but HEE (vaine is the helpe of man) HE, the *Lord will lift you vp.*

The *word of God* worthely tearmed the *shoote-anker* of an vpright conscience, teacheth, that every *plant*, how gallant, or how faire soever, yea though for beautie it may bee compared to the tree, which springing vp in the midst of the garden, was exceeding pleasant in the sight of man; yet, if it be not planted by our heavenly Father, shall be *rooted* out. It teacheth that all coynes, be they never so currant among men; yet, if they cannot abide this sacred *touch*, shall be counted of a base mettall, as of tinne, or altogether counterfeit, and so shall be *burnt* like *drosse*. It teacheth, that the great ones of this world, how mighty soever they are, yea, though their heads reach vnto the cloudes, though they bee to all others as the tallest Cedars of *Libanus* are to the low and little shrubs of the wilderneſse of *Cades*, yet if they build their hope vpon any thing besides the Lord, they shall *perish for ever* a like *their dung*, and you, *which haue seene them, shall say, where are they? they shall flie away as a dreame, and you shall not find them; they shall passe away as a vision of the night.*

a Iob. 20. 7, 8.

And because you haue so good a teacher, well may you bee perswaded, that a *horse* his helpe is *vaine*, Ps. 33. 17. that *mans* helpe is *vaine*, Psal. 60. 11. that the helpe of *Princes* is *vaine*, Psal. 146. 3. that much *strength* is *vaine*, 2. Chron. 25. 7. that much *wealth* is *vaine*, Psal. 49. 6. that all *worldly helps* are *vaine*, Esay, 30. 1. A reason of all which may be had, Micah. 5. 10. for neither *horses*, nor *men*, nor *princes*, nor *strength*, nor *wealth*, nor all the *worldly helps*, that may be, shall bee able to *deliver* you, when the LORD will *punish*.

Will you yet knowe a farther reason of this, namely why those helpes before specified shall not be able to deliver, when the Lord will punish? The 3. vers. of the 31. of Esai, will yeeld you

you two reasons: when the *Israelites* waited vpon the *helpe* of *Egypt*, trusting in their *Chariots*, because they were many; and their *horses*, because they were strong; God giueth them no other answer then this, *The Egyptians are men, & not God, their horses are flesh, and not spirit.* [*The Egyptians are men, & not God*] that may be a first reason; *their horses are flesh, and not spirit*] that may be the second.

The Egyptians are men, and not God, that is, if *Abrahams* exposition may be admitted, they are *dust, and ashes*, Gen. 18. 27. very ready with every blast of winde to be scattered. They are *men, and not God*, that is, if *Iobs* interpretation bee good, they are *houses of clay*, Iob 4. 19. very easie to be broken in pieces. They are *men, and not God*, that is, if *Paul* may be the interpretour, they are *earthly tabernacles*, 2. Cor. 5. 1. certainly, & within short time to be dissolved. [b] *Cease yee* then *from* the *man, whose breath is in his nostrels, for wherin is he to be esteemed?* The *Egyptians* are *men*; and therefore may they not be accounted of, as of *hopes*, of *fortresses*, of *castles*, of *deliverers*, of *defenders*; they cannot *teach* your [c] *hands to war*, nor your *singers to fight*: they are not *God*, and therefore must they be holden, for *feeble*, for *weake*, for *miserable*. Cease then from *man* who is like a thing of nought, hee passeth away as a shadow; [d] *his breath goeth forth, he turnes againe to his earth*; and *then all his thoughts perish*. The *Egyptians* are men; will you therfore *fly* from them, & seeke for *helpe* at the *God* of *Iacob*? Blessed shall yee be, ye shall be as a tree that is [e] *planted by the waters, which spreadeth out her rootes by the river*, yee shall not feele when *the heat commeth*, your *leafe shall be greene*, you shal not care *for the drought of summer*; neither shall you cease *from yeelding fruit*, Ierem. 17. 8. They are not *God*: wil you notwithstading repose your trust in them? Cursed shall yee bee: ye shall bee like *the heath in the desert*, yee shall not *see when any good commeth*, yee shall dwell *in the parched places in the wildernesse, in a salt land*, in a land *not inhabited*, Ier. 17. 6. Cease then from *man*, even from every *son of man*, for there is *no hlpe* in him.

[b] Esai. 2. 22.

[c] Psal. 144. 1.

[d] Psal. 146. 4.

[e] Psal. 1. 3.

Their horses also *are flesh, and not spirit.*] *They are flesh*; but

cursed be he that maketh *flesh* his arme; they are *not spirit*, and never blessed shall he be, whose protectour is *not spirit*. The *Egyptians* are *men*, and *not God*, their *horses* are *flesh*, & *not spirit*: and therefore let the LORD but *stretch out his hand*; the helper shall *faile*, he that is helpen shall *faile*, they shall altogether *faile*.

But grant we, that in the course of this life, some one may haue girded himselfe with *strength*, and decked himselfe with *maiestie*, so that he may seeme to haue exalted himselfe like an *Eagle*, and to haue built his nest among the *starres*; yet let such a one looke backe to his *tribe*, to his fathers *poore house*, to the *pit* whence he was *hewen*, he shall finde that at length he must be *cast downe* to the ground: let him examine his *Pedegree* and descent, he shall finde that he is but one of the *sonnes of men*. And then who knowes not what shall bee the portion of his cuppe?

Man that is borne of woman is of short continuance, and full of troubles; *Iob* vpon his experience hath said so much, Iob. 14. 1. Did it helpe the children of *Canaan*, that the sonnes of *Anak*, gyants of the earth, dwelt amongst them? Indeed the *Israëlites*, somewhat daunted in heart at the sight of them, brake out into these speeches: this people is greater, and taller then we; their *cities* are *great*, and *walled vp to Heaven*, *moreover*, we haue seene the *sonnes of Anak* there, Num. 13. 28. But in the end what became of them? They were all destroied by *Iosuah*, they and their cities, and there was not one *Anakim* left in the mountaines of *Israel* and *Iudah*, *Ios.* 11. 21. 22. Did it profit the *Bashanites*, to haue so mighty a king as *Og* was? His *bed* indeed was a *bed of yron*; the length of it was nine *cubits*, and the breadth *foure cubits*, after the *cubite* of man, Deut. 3. 11. & such a man in all likelyhood might be some incouragement to his people. But what was his ende? The Lord delivered him into the hand of *Moses*. So sweetly sings the Psalmist; He hath slain *mighty kings*, *Sehon* king of the *Amorites*, and *Og* the king of *Bashan*, Psal. 135. 10. 11. And he recounts it againe in the Psal. following, ver. 18. 19. 20. Hee hath slaine *mighty kings*, *Sehon* king

king of the *Amorites*, and Og the king of *Bashan*. Where to fill vp the measure of his song, he addes to the end of every verse this sweet burden: *for his mercy endureth for ever.* Did it availe any thing the *Philistines* that [f] *Goliah* was amongst the? Proud *Goliah* of whose so huge a stature you haue so often heard, whose *helmet*, whose *greaues*, whose *corslet*, whose *shield* were all of brasse: whose [g] *speares shaft* was nothing inferiour to a *weavers beame*. But what was his ende? You knowe it well enough. A [h] *childe* in comparison came with his *shepheards staffe*, with his *sling* in his hand, with a *few* [i] *smooth stones* in his *scrip*, who in the name of the Lord of Hostes, did smite greate *Goliah*.

f 1. Sam. 17. 4.
g His height was six cubits and a span.
h Vers. 5, 6.
i Vers. 7.
* David ver. 42.
k Vers. 49.

What shall I remember you of that excellent, that mightie, that prosperous, that peaceable *king of Assyria*, set forth vnto you in the 31. *of Ezechiel*. Albeit such was his excellencie, as that he exceeded all other Monarches, & Princes vnder Heaven; in regard whereof he is said to be like a *Cedar in Lebanon*, whose *branches* are *faire*, whose *shadowing boughes* are *thicke*, whose *top* is *shot vp very high*, ver. 3. albeit such was his might, as that there was no greater power in the world, then his was, in liew whereof, it is said, that the *Cedars* in the *garden of God* could not *hide* him, that no *firre* tree was like *his branches*, that no *chesnut* tree did equall his *boughes*, yea, that all the trees in the *garden of God* gaue place vnto him, vers. 8. albeit such was his prosperity, as that hee seemed to bee swadled therewith against all calamities; in respect whereof we read that the *waters* nourished him; that the *deepe exalted him on high with her rivers running round about his plants*; that his *height* was aboue *all the trees in the field, his boughes were multiplied, his branches were long*, and all because of the *multitude of the waters*, which the deepe sent out; vers. 4. 5. And lastly, albeit such was the peace in his time, as that all peoples committed themselues to his protection: to which purpose it is said, that *all the fowles of Heaven made their nests in his boughes*, that *all the beastes of the field brought forth their yong vnder his branches*, that *all mighty nations dwelt vnder his shadow*, vers. 6. yet was such a king, this

excellent, this mighty, this prosperous, this peaceable king of *Assyria*, [l] ESAR-HADDON delivered into the handes of MERODAC-BALADAN.

I shall not need to tell you, how [m] foure *kings*, withall their hostes were discomfited by ABRAHAM accompanied onelie with his three hundred and eighteene servants, Gen. 14. 14. nor, how the *Midianites* and *Amalekites* and all they *of the East, lying in the valley like grashoppers in multitude, with their cammels*, like sand, *which is by the Sea side, innumerable*, were overthrowne by the hand of *Gedeon*, with his [n] three hundred souldiers, without any stroake of weapon, but only the [o] *breaking of Pitchers, blowing of trumpets*, and crying *the sword of the* LORD, *and of Gedeon*, Iud. 7. 12. nor, how those hundred and fourescore and fiue thousand valiant men conducted by *Rabshakeh Senacheribs* servant were all in one night overthrowne, Esay. 37. 36. The examples before specified, the fall of the sons of *Anak*, the destruction of *Og*, the death of *Goliah*, the delivery of *Esar-haddon*, into the hands of *Merodac-Baladan*, may perswade you, that it is but a broken reede of *Egypt* to rely vpon those that are either *mighty*, or *many*. By so doing you may *wound your hands*, you may *pierce your hands*, you shall never *helpe your selues*.

What shall I say of *honour*? It may seeme to stand you much in steed, when it sets you *a loft*, and makes the *knee bow*, and the *tongue sooth*, and the *head stand bare*, and all for your sakes. The wise man teacheth me, what I shall say: *Humility goeth before honour*, Prov. 15. 33. If then you will choose the *better part*, if you will be *humbled*, and forget your *honour* for a while, you may conceiue with me, that our estates may well be suited by *counters*, which in a large *account* stand for great summes, but after they are *shuffled* togither in the *bag*, all are of equal value, the least with the greatest, one with another: you may cōceiue with me, that our estates may wel be suted by *players on a stage* some represent *kings*, some *persons of meane estate*; but when the Plaudites are past, where is any difference? you may conceiue with me that our very selues, may wel be suted by *sises*, or

waxe

[l] ASSAR-ADON *filius* Sennaherib *Rex* Assyriæ *an.* 10. Captus à MERODACH BALADAN *An. Mundi* 3243. *Func.*

[m] Gen. 14. 1.

[n] Iudg 7. 16.

[o] Vers. 19.

waxe candles, some are burned, and consumed to the socket in a reasonable time; some tossed to and fro with a great winde, begin to run, and spend apace; yea they that haue the strongest wicke hold out no longer, then till the last drop of their moisture quench the last spark of their light. Your selues can make the application; only I adde thus much of *honour*, that is a *broken reed of Egypt*, if you shall dare relie vpon it, you may *wound your hands*, you may *pierce your hands*, you shal never *helpe your selues*.

What shall I say of riches? They also may seem to stand you much in steed: for by experience wee finde it to bee true, as it is written: *Riches gather many friends*, Prov.19.4. Yet haue I a word to speake vnto you; *Goe to now, yee rich men, weepe and howle for your miseries that shall come vpon you: your riches are corrupted, your garments are moth-eaten, your gold & siluer* are *cankered, the rust of them shall be a witnesse against you, and shall eate your flesh like fire*: you knowe? whence I haue it. *Aaron stretched out his hand with his rod, & smote the dust of the earth, and lice came vpon man and beast: all the dust of the earth was lice, throughout all the land of Egypt*, Exod.8.17. such a *dust*, if not worse, hath stained the beauty of your *riches*, and shall bee no lesse annoyance to you, then that truly changed *dust* was to them of *Egypt*. Behold the evill sickenesse which the preacher saw, Eccl.5.13. *riches reserued to the owners thereof for their evil*. Are not these the *broken reeds*, whereon you *leane* so much? take heed; by so doing you may *wound your hands*, you may *pierce your hands*, you shall never *help your selues*. ? Iam.5.1,2,3

What shall I say of your *witts*, your *trades*, and occupations wherby you seeme to liue? Bee they, as they may bee, *passing gaynefull* to you: yet because your hearts are soe sett vpon *this gaine*, as that yee neglect the *truest gaine*, which is *godlynesse*; those *helps* shal be vnto you as bad as those *letters*, which *Vriah* caried against himselfe. 2.Sam.11.14. as bad as those *cups* of *Circe* spiced with conceits and fancies for the nonce, to make *Vlisses* his most skilfull Pilots to renounce their dutie; as bad as those *Pomegranats* of that execrable lake in *Palestine*, which intise

intise a *licorish* and *wanton eye* to plucke, but are no sooner touched with the finger, but they *dissolue to ashes*: yea they are as so many *broken reeds*, and haue their *splinters* too. How soeuer yea *leane* vnto them, you may *wound your hands*, you may *pierce your hands*, you shall never *helpe your selues*.

What shall I say of all other your *worldly helpes*? one shall serue for all. If any of you hath his *child* fallen strangely sicke, you will by and by seeke *helpe* for him, and wel may it be done with this *Item*, that it be done by *prayer to the Lord*, and the *ordinary helpe of Phisitians*: but your conceits are, *your children are bewitched*, and therefore can haue no *helpe*, except they bee vnwitched againe. If any of you hath his *horse*, or his *asse* stollē, or looseth *ware* in the night time out of his *shop*, you will by & by seeke to haue your owne; and well may that bee done, with this *Item*, that it be lawfully done; but your conceits are, such a *cunning man* by his art can *helpe* me to my goodes, then why should I *loose them*? So vnpatient are we: the Lord doth *strangly visite vs*, we may not endure it, wee will seeke howsoeuer to be healed: the Lord *taketh away our goods*, wee may not endure it, we will looke to haue our owne, although it bee in the *Deuils* name.

Much better was his conceit who thus answered his tempting wife: *Shall we receaue good at the hand of God, and not receaue euill*? Iob. 2. 10. God hath promised (and hee cannot but performe) that whosoeuer *calleth vpon his name*, & *giueth eare to his voice*, as to the only shepheard of his soule, *good things shall betide him* in this world, *and his soule shall liue*, Ier. 38. 20. his plants shall prosper, his counsels shall take effect, his corne and oyle shall multiplie; he [q] *shall lend to many*, but *shall not borrow himselfe*, his children, like so many oliue branches [r] shal *enclose his table round about*.

[q] Deut 15. 6. & 28 12.
[r] Psal. 128. 3.

If this cannot perswade you (and what godly heart can it not perswade?) to forsake those your *wicked helpers*, and to rely only on the Lord; then heare farther God hath promised (& he cannot but performe) that whosoeuer will not giue eare to his voice, but will relieue himselfe, by the practises of *cunning men*,

men, *witches*, *coniurers*, and the like, preferring *Belial* before *Christ*; the *Prince of darkneſſe* before *the ever-ſhining morning ſtarre*; *errour* becauſe it pleaſeth, before *truth*, becauſe it ſmarteth; may [s] *ſow his field*, but ſhall never *reape it*, for the *graſhoppers* ſhall deſtroy it: may [t] *plant* his *vineyard*, and *dreſſe* it, but ſhall never *drinke of the wine*, nor *gather the grapes*, for the *wormes* ſhall eate it: may haue [u] *oline trees* in all his coaſts, but ſhall not *annoint* himſelfe with the *oyle*, for his *olines* ſhall fall: may [x] *beget ſonnes and daughters*, but ſhall not haue them, for they ſhall *goe into captivitie*. The Lords ſtill-ſtretched-out hand ſhall imite ſuch a one with a [y] *conſumption*, with a *fever*, with a *burning ague*, with *fervent heate*, with a *ſword*, with *blaſting*, with *mildew*; all theſe ſhall purſue him *till hee periſh*, the *Heaven* that is over his head ſhall be *braſſe*, and the *earth* that is vnder him, ſhall be *yron*.

[s] Deut. 28. 38.
[t] Verſ. 39.
[u] Verſ. 40.
[x] Verſ. 41.
[y] Verſ 22.
[z] Verſ. 23.

You that haue knowne it may remember (& you that haue not knowne it) may learne that in the 28. of Deut. from the 15 verſe to the 68. there are beſides thoſe which I haue recited, many other as grievous plagues aſſuredly allotted to all ſuch, as diſobeying the *Lords voice*, ſhall rely vpon ſuch *helpleſſe helps*, as I haue already mentioned. We read, 2. Chron. 16. 12. that King *Aſa* was puniſhed with *death* for no other cauſe, but becauſe in his *ſicknes* he ſought for help at the *Phiſitians*, & not of the *Lord*: and can we be ſo ſenſeleſſe, as to thinke, when for recovering of our *loſt goods*, or of our *healths*, wee ſeeke to *Sathans inſtruments*, that we ſhall eſcape *vnpuniſhed*?

If *Ahaziah* conſult with *Beelzebub* the God of *Ekron* about the recovering of his health, the Lord wil ſend him word that he ſhall not *come downe from his bed*, but ſhall there *die the death*, 2. King. 1. 4. If *Saule* aske counſaile of a *witch* the archers ſhall wound him, and his owne [a] *ſword* ſhall kill him, 1. Chron. 10. 13. If *Manaſſeh* vſe them that haue *familiar ſpirits*, God wil ſend him *ſuch evils*, that who ſo heareth of it, *both his eares ſhall tingle*, 2. King. 21. 12.

[a] 1. Chro. 10. 4

If this cannot perſwade you (and what godly heart cannot this perſwade?) to forſake thoſe your *wicked helpers*, and to re-

ly only *on the Lord*, as you haue heard what dome abideth you for running *to such helpers*; heare also, how such may bee deciphered vnto you out of the holy Scriptures. Would yee knowe how to cal them? yee may tearme them *rebels against the light*, Iob. 24. 13. *brethren to dragons*, Iob. 30. 29. *snares of a fowler in all their waies*, snares for the vngodly, Hos. 9. 8. if thou list to scanne their *descent*, they are the *seed*, not of *Iudah*, but of that cursed *father* of *Canaan*, their *fathers* are *Amorites* and their *mothers Hittites*, Ezec. 16. 45. If their alliance, *Samaria* is their *elder sister*, Ezech. 16. 46. If the lot of their inheritance; it shall be a never-ending kingdome: but full of *weeping* and *gnashing of teeth*, Mat. 8. 12. where their *table* shall bee a *table of Deuils*, 1. Cor. 10. 21. their diet worse then that *Coliquintida*, 2. King. 4. 40. their mirth folded vp in the *pride of a smoake*, Esay, 9. 18. So is it not for nothing, that *witches* may not be *suffered to liue*. The charge is giuen against them, Exod. 22. 18.

The Prophet *Ieremy* hauing roundly glanced at their faults, foretels their fall; that they shall surely bee consumed with *famine*, and with the *sword*, chap. 14. ver. 15. with *famine* for their disquiet, & with the *sword* for their execution. And c. 50. v. 35. he saith there shal be *slaughter* vpon the *Chaldeans*, & a slaughter vpon the *southsayers*; & the rather because they are the *vengeance of the Lord*, & the *vengeance of his Temple*, Ch. 51. v. 11.

The like favour for all the world is to be found at the hands of *Ezechiel*. chap. 13. 9. where hee denounceth against all glosing Prophets, which *see vanitie*, & *diuine lies*, that the scourge of God shall be for ever vpon them; that they shall not bee *in the assembly of Gods people*; that they shall not be written in the *writings of the house of Israel*, in the booke of life; that they shall not enter *into the land of Israel*, that heavenly *Ierusalem*.

Of like severitie is that sentence pronoūced by the Prophet *Esay*, chap. 47. Where willing the *Babylonians* to repaire to their *sooth-sayers*, to their *astrologers*, to their *starre-gazers*, to their *Prognosticators*, (for all these names hee there vseth; verse 12. 13.) And to make triall whether they can finde *profit* or *strength* among them: he speaketh to them in the 14. vers. thus:

Behold,

Behold, they shall be as stubble, the fire shall burne them, they shall not deliver their owne lives from the power of the flame, yea they shalbe so consumed with the flaming fire, as that there shall not be anie thing remaining, no not so much as one *coale to warme at*, nor anie *light to sit by*.

Considering then your owne lots, and this *their portion*, can yee hope for anie *helpe* at *their hands*? Iudge vprightly & you shall finde that neither their *leaues* are delightfull; nor their *blossoms* gracefull, nor their *fruits* restoratiue: yea you must confesse, that they are but so manie *broken reedes* full of *splinters*, whereto if you *leane* you may *wound your hands*, you may *pierce your hands*, you shall never *helpe your selues*.

By this I doubt not, but it appeareth, what *assiance* may bee had in all *worldly helps*, of what sort soever. Now would I perswade you that all *true helpe* is to be sought for at the hande of the *God* of *Iacob*. For it is *he*, the Lorde, none but *he*, since all worldly helps are vaine, it is *he* the Lord, *that will lift you vp*. And of this shall yee be well perswaded, if yee meditate vpon Gods *presence*, vpon his *liberality*, vpon his *ability*, & vpon his *willingnesse*: for as he is most *present* with you, *most liberall* to you, *most able* to helpe you, when you stand in need: so also is he at all times *most willing* to worke your ease.

First of his *presence*. We hold it as a truth vndoubted, that *God is every where, and in all things*, by his *essence*, by his *power*, and by his *presence*: by his *essence*, in regard of his creating the world; by his *power*, in regard of his operation, & his working in the world; by his *presence* in regard of his preserving, his governing the world. It may fit our purpose in general only to vnderstand, that *God in presence is every where*, and *in all things*. Against those of *Israel*, which should seek to flee frō the *presence* of the *Lord*, we haue the words of the *Lord*, as they are writtē, Amos, 9. 2. *Though they dig into the hell, thence shall mine hand take them: though they clime vp to heaven, thence will I bring them down: though they hide themselues in the top of Carmel, I will search and take them thence: though they be hid from my sight in the bottome of the sea, thence will I commande the serpent, and he*

shall bite them: and *though they go into captivity before their enemies, thence will I command the sword, and it shall slay them.* [b] No corner in *Hell*, no mansion in *Heaven*, no cave in the *top of Carmel*, no fishes belly in *the bottome of the Sea*, no darke dungeon in *the land of captivity* can hide *Israel* from the *presence* of the LORD. *Am I a God farre off*, saith the LORD, *and not a God at hand? Can any hide himselfe in secret places that I shal not see him* saith the LORD? *Do not I fill heaven & earth*, saith the LORD? Thus hath the *Lord* spoken, Ierem. 23. 23, 24. Nere or farther of, in Heaven or in Earth, in places most secret, our *Lord* is a *God*, he seeth all things, he fils both Heaven and Earth. To like purpose is *Davids* answere to his owne question. His question is: [c] *whither shall I go from thy spirit?* Or *whither shall I fly from thy presence*, O Lord? His answere is, [d] if to *Heaven*, thou art *there*; if to *Hel* thou art *there*; if to the *vttermost parts of the sea*, thou art *there*; if to the *darknesse*, thou art *there* also. Nor *Heaven*, nor *Hell*, nor *Sea*, nor *darknes* could hide *David* from the *presence* of the *Lord*. Yea, *the darknesse hideth not from thee* O Lord, *but the night shineth as the day; the darknesse and light are both alike*; so should we confesse with *David*, Psal. 139. 12.

Consider the [e] *Lilies* of the field, the *Lord* hath *cloathed* the: [f] *Sparrowes* light vpon the ground, but not without the *foresight* of the *Lord*; the *clowds drop fatneſſe*, but every *drop* is by Gods ordinance, and cold *salt teares* trickle down our cheeks, with remembrance of our sinnes committed, *every such teare* should be numbred in the Lords [g] *bottle*. The *Lilies*, the *Sparrowes*, the *clowds*, or *teares* are all regarded by the *Lord*. How then can we deny his presence?

And let vs not be moved to thinke, that *Gods purity* is anie whit *stained*, because in *presence* he beholdeth the *crimsin* and *scarlet sinnes*, the *most vile* and *filthy actions* of wretchlesse mā. The *Sunne* you know, casts his most *glorious beames* into *foule* and *sordide places*, yet none of you wil thinke that the Sunne is therefore defiled. But grant we a possibility for the *Sunne* to be *polluted* by shining into such *vncleane places*, yet impossible shall it be for *God*, all *pure*, all *holy* to partake any variablenesse

or

[b] See my 10. Lecture vpō the first Ch. of Amos, p. 115 & Lect. 14. p. 159.

[c] Psal. 139. 7.

[d] Vers. 8.

[e] Mat. 6. 28.

[f] Mat. 10. 29.

[g] Psal. 56. 8.

or shadow of change. Wicked man wallowing in his wickednesse, because God holds his tongue, may think wickedly that *God* is *even such a one, as himselfe*; but God, *all pure, all holy*, partaking no variablenesse nor shaddow of change, shall at last *reprone* man for his wickednes, and *set before him the things that he hath done*, Psal. 50. 21.

It cannot be that the *presence* of God, who sitteth *vpon the circle of heaven*, and thence beholdeth the inhabitants of the earth *as grashoppers*, whose [h] *throne* is the *Heaven* of *Heavens*, whose [i] *foot-stoole* is the *Earth*, whose waies are in the *great deepe*, it cannot be, I say, that the *presence* of such a *God* should be avoided. He is *aboue* all, *beneath* all, *without* all, *within* all: *aboue*, by his might, *beneath*, by his helpe, *without*, by his greatnesse, *within*, by his subtilitie: *aboue* he ruleth al, *beneath* he cõtaineth all, *without* he compasseth all, *within*, he pierceth all. It is *S. Gregories Morat. expos. in Iob. lib.* 2. *cap.* 12. I will not trouble you with many authorities of the Fathers, who in this point are very excellent and plentifull. Out of that which hath already beene delivered, it is manifest, that nor *Egypt*, nor *anie region beyond the seas*, nor *a couch in a chamber*, nor *a cabin in a ship*, nor *clowds of the day*, nor *the darknesse of night*; nor *the mõtaine caues*, nor *the Sea bottome*; nor a *secret friend*, nor a *more secret conscience*, nor *Heaven*, nor *Hell*, nor *any like evasion*, can *hide* vs, can *hide* any our actions frõ the Lords *presence*. Which manifest truth, if we shall yet doubt of, I shall dare pronounce, that (according to the proverbs) we are ἀλιθιώτεροι κορύβου, that we are μωρότεροι μελιτίδων, more foolish then *Corabus*, more foolish then *Melitides*, those, though naturall, yet most happy fooles; of whom *the one* was never able to number aboue fiue, nor *the other* to tell of which parent he was borne.

But such palpable and grosse ignorance is farre from vs. For knowing, as we do, that God was well knowne in *Iurie*, & his name great in *Israel*, we cannot well be ignorant that God is the same God with vs, and the *presence* of his godhead no lesse among vs, and in our country.

Which may make vs the rather wonder to thinke how bold ly

[h] Mat. 5. 34.
[i] Vers. 35.

[a] *Ipse manet intra omnia, ipse extra omnia, ipse supra omnia, ipse infra omnia: & superior est per potentiã, & inferior per sustentationem; exterior per magnitudinem, interior per subtilitatem: Sursũ regens, deorsum continens; extrà circumdans, interius penetrãs &c.*

ly we dare deale with God, how impudently we dare behaue our selues in his *presence*, how wickedly we dare do euē *before his eies*; as if our reckoning were, that he had neither *eie* to see vs, nor *sword* to punish vs, nor *iudgement seat* to condemne vs. Do we not commit all vncleanesse, even with greedinesse in the presence of our God, which, for our liues, we durst not bee so bold as do in the presence of a childe, were he but a doozen yeares old? So ready are we to eschew momentary shame that might be discovered by a *childe*, when we care nothing at al to incurre Gods eternall displeasure.

Deceaue we not our selues (beloved in the Lord) we might haue long since learned, that God hath *seaven eies* which goe *through the whole world*, Zach. 4.10. You may interpret them with me, many millions of eies: he is [i] *totus oculus*, altogether eie, for he seeth all things. We might haue long since learned that God hath *hands* to *measure the waters*, and to *span the heauens*; Esay 40.12. You may interpret it with me, that hee hath many Millions of hands, he is *totus manus*, altogether hand, for he worketh all things. We may well remember that God hath *feet*, to set vpon his *foot stoole*, Mat. 5.35. You may interpret it with me, that he hath many millions of feet, he is *totus pes*, altogether foot; for he is every where.

[i] *Hieronym. in Psal. 94.9.* See my 10. Lecture vpō Amos. 1. p. 115.

O then, farre be it from vs to plucke out the eie of knoweledge, as, when we *sinne*, to say with those, Psal. 10.11. Tush, who seeth vs, *God hath forgotten, he hideth* away *his face*, & *will never see*. Let vs rather confesse with the blessed *Patriarch*, that all *places* are filled with Gods Maiestie: as he said, *the Lord was in this place, and I was not aware; how fearefull is this place? This is the house of God, and the gate of Heauē*, Gen. 28.16.17. So let vs, (for *that place*, and *this place*, and *all other places*, vpō the face of the earth, are alike) let vs, I say, let each of vs in particular, whersoever and whensoever, we shall be entised with sinnes *too pleasing bait*, rouse vp our selues, and bee awaked, as *Iacob* was, and say with him: *The Lord was in this place, and I was not aware, how fearefull is this place? this is the house of God, and the gate of Heauen.*

The

The due consideration of this *all-eyed, all-handed, all-footed* presence of God, as it must needs strike a *terrour* into the hardest hearts of the *children of darknesse*, while they [k] walke by compasse in their crooked and circular endlesse waies: so also must it needs afford a *sweet comfort* to the afflicted soules of the *children of light*, walking with a right foote toward the [l] *marke*, in hope to attaine to the *price* set before them. For whē they shal perswade themselues that God is at hand with them in all their *crosses* and *tribulations*, they cannot chuse but endure with *patience*, the worst that may befall them: especially knowing that all *all things worke together for their best, because they loue God*, Rom. 8. 28. So doth Gods *presence* perswade his children, that it is *he*, the Lord, none but *Hee*, since *all worldly helpes are vaine*, that it is *He*, the Lord, that *will lift them vp*.

[k] *In circuitu impii ambulãt.* Psa. 11. 9. vul.

[l] Phil. 3. 14.

A second motiue to the same perswasion is the Lordes *liberalitie*, whereof many things (worthy our meditation) might be delivered; but let it suffise for our present occasion to vnderstand, that all the good things we haue, are from the Lord. *Meate* to nourish vs, wee haue it from the Lord: *apparell* to cloath vs, wee haue it from the Lord; the *Sunne* to comfort vs, the *Moone* to pleasure vs, wee haue them from the Lord; *life* for our being, *riches, honour*, & whatsoever else for our wel being, all commeth from the Lord. *What hast thou*, saith St *Paul*, *that thou hast not receaued?* 1. Cor. 4. 7. Art thou *rich?* it is not of thy selfe: the LORD *giueth*, saith Iob. ch. 1. 21. Art thou *in estimation* in this world? It is not of thy selfe: The LORD *setteth vp*, saith *Hannah*, 1. Sam. 2. 7. Hast thou *cũning*, or *skil* in any thing whatsoever? It is not of thy selfe. God teacheth *handy-craftsmen* to worke. Himselfe saith so to *Moses*, Exod. 31. 3.

It is impossible for me to recount those manifold blessings, wherewith our gratious God from time to time hath blessed vs: such is their infinitie. Let every one goe downe into the closet of his owne breast; and then say hee, whether the Lord hath beene *liberal* to him. O yee righteous [m] *reioyce in the Lord for it becommeth well the iust to be thankfull*; yea, it becommeth each of vs very well to take vp *Davids* song, and to say with

[m] Psal. 33. 1.

him. O Lord, *let my mouth be filled with thy praise*, that I may sing of thy glory, and *honour, all the day* long, Psalm. 71. 8. Vpon which place a blessed [a] Father hath this meditation. What meaneth the Prophet by these words (*al the day long?*) He meaneth, saith he (*continually.*) *O let my mouth bee filled with thy praise* CONTINVALLY, because in *prosperitie* thou hast been to me a *comfort*, in *adversitie* thou hast given mee *chastisement*: when I *was not*, thou *madest* me; since I *haue beene*, thou hast *preserued* me; when I had *offended*, thou *forgavest mee*, at my *conversion*, thou *receavedst* me, and for my *perseverance* thou hast *crowned* me. *O let my mouth be filled with thy praise*, that I may sing of thy glory and *honour all the day* long; that I may sing *continually*.

[a] Augustine.

And the rather doe I commend to you the due consideration of the *liberalitie* of our God, because I would put you in minde of your principall meanes *to avoid desperation*. It is a principall meanes *to avoid desperatiõ* to cal to mind the goodnesse of the LORD forepassed, either to our selues, or others. If we thinke with our selues, that it was the LORD that tooke vs from our mothers wombe, that HEE hath beene our hope ever since we hung at the breasts, that HEE hath opened his hande from time to time to fill vs with his goodnesse: if thus we think vnfeignedly, can we thinke that HE will not blesse vs still?

Here should we compare and lay the times together as *Davids* vse was. Thus he argued: I haue heretofore slaine a *Lion*, and a *Beare* at the fold, therefore God will also enable me to prevaile against *the hand of this Philistine*, 1. Sam. 17. 37. So may we reason: The *mercies* of the Lord haue beene *bountifull* towardes vs in former times, *to create vs* of the slime of the ground, to *breath into vs* a living soule, *to nurse vs vp* in a civill countrey, *to redeeme vs* with the blood of his only begotten sonne, *to visit vs* with the light of his glorious Gospell, *to blesse* our garners with store, and our baskets with increase, *to be nowhere wanting to vs* in any thing that may doe vs good; such, and in such sort haue the *blessings* of God beene vnto vs; his arme is not now shortned, hee is the same *to day*, that hee was

yes-

yesterday: therefore shall his loving kindnesse be vpon vs for evermore.

Why should any afflicted child of God take vp Sions complaint, Esai. 49. 14. and say, *The* LORD *hath forsaken me, & my Lord hath forgotten me.* Never would any so complaine, if hee would thinke vpon the Lords name, as it was proclaimed in mount *Sinai*, Exod. 34. 6, 7. *The* LORD, *the* LORD. *strong, mercifull, and gratious: slow to anger, and abundant in goodnesse, & in truth, reserving mercy for thousands, forgiving iniquitie, transgression, and sinne.* Never would any so complaine, if hee would remember, why *Ioel* would haue vs turne vnto the Lord, Ioel, 2. 13. His reason is, the Lord is *gratious, & mercifull, slow to anger, and of great kindnesse, & repenteth him of evill.* Never would any so complaine, would he but beleeue the Lords answere to *Sions* complaint, Esai. 49. 15. *Can a woman forget her child, and not haue compassion on the sonne of her wombe?* Bee that possible; yet *will I not forget thee*, saith the Lord.

O all yee that *thirst*, come to the waters of comfort: *bibite, & inebriamini*; let me vse the words to you, although in another sense, Ier. 25. 27. *bibite, & inebriamini*; drinke, and drinke till your soules bee more then satisfied. Call to remembrance how hee hath accepted the *thiefe* vpon the crosse confessing. *Matthew* sitting at the receipt of custome, the womã washing his feet with her teares, the *Canaanitish womã* begging for her daughter, the *woman* taken in adulterie, the *Publican* standing a farre off, the *Disciple* that denied him, *that other Disciple* which persecuted him and his followers, *the wicked* that crucified him: call to remembrance these his mercies, yea call to remembrance all other the tender mercies of the Lord, which haue beene ever of olde, and say, whether such his *liberalitie* hath not perswaded you that *He*, the Lord, none but *He*, since all worldly helps are vaine, that *He*, the Lord, *will lift you vp.*

A third motiue to the same perswasion, of no lesse weight then the two former, then that of Gods *presence*, & the other of his *liberalitie*, is his *abilitie*; of which the schoolemen in generall teach thus: That *God is absolutely Almightie.* In this ge-

ner all they all agree, but when they come to scanne, how God may be said to be thus *Almightie*, they vary much.

Some say that *God* is therefore said to be *Almightie*, because *he is able to doe, whatsoever he will doe.* These doe so tie Gods *power* to his *will*, as if he were *able to do nothing*, but what *his will is to doe.* But St *Austine* was of another mind in Enchirid. c. 95. where he saith, *Deum multa posse, quæ tamen nolit, nihil autem velle, quod non possit.* God is *able* to doe many things, which hee willeth not; but *willeth* not any thing, which he is not *able* to doe: plainely shewing, that Gods *will* & *power* are not equall; that his *power* is extended to more things, then his *will*: that those things which God is *able* to doe, are more then those things which he *willeth.* The Scriptures also doe confirme this difference of Gods *will* and *power.* *Thinkest thou*, saith Christ, *that I cannot pray now to my Father, and he will giue me more thē twelue legions of Angels?* Mat. 26. 53. Christ was *able to aske* his Father, and his Father was *able to giue* him that host of Angels, but neither *would* he *aske*, nor his father *giue*. *God is able of these stones to raise vp children vnto Abraham*, saith our Saviour, Mat. 3. 9. He is *able*, but *will not*. *God hath mercy on whom he will haue mercy, and whom hee will hee hardneth*, saith the Apostle, Roman. 9. 18. Is it not herehence plaine, that God is *able* to haue mercy on all, and is *able* to harden all, but *will not*? So true is it, against the first opinion, That *God is not therefore said to be Almightie, because he is able to doe, whatsoever he will doe.*

Others are of opinion that *God is therefore saide to bee Almighty, because he is absolutly & simply able to do al things, whatsoever may be spokē, or thought of.* If you shal aske thō, whether God *can sin*, their answer is, he *can*, but *wil not*: if, whether he *cā suffer*, they say he *can*, but *will not*: if whether he *cā lie*, they say, *he can*, but *wil not*. But this opinion is, as more wicked, so more foolish then the former. For to say that God is *able* to doe such things, as are repugnant to his nature is, as to say, the fire is *able* to cause cold, the Sun to make darkenesse, & a bad tree to bring forth good fruit. But *S. Paule* hath not feared to say that God

cannot

cannot do some things, 2. Timoth. 2. 13. He saith, *If we beleeue not, yet abideth he faithfull*, yet abideth God faithfull, *he cannot deny himselfe*: he saith not, *he will not deny himselfe*, but plainely he saith, *he cannot deny himselfe*. And why *can he not deny himselfe*? The reason is set downe before: because *he is faithfull*. He is *faithfull, non tam voluntate, quam naturâ*: he is *naturally faithfull*, and therfore *can he not deny himselfe*. I adde; he is *naturally living*, and therefore *cannot die*; hee is *naturally righteous*, and therefore *cannot sinne*; he is *naturally immutable*, and therefore *cannot be changed*; hee is *naturally God*, and therefore *cannot be like man*. *Quam multa non potest, & omnipotens est*? Here is matter to wonder at; God cannot do many things, & yet he is Almighty: yea because he cannot do those many things, therfore is he Almighty. For could he die, he were not Almighty; could he ly, he were not Almighty; could he be deceived, could he deceiue, could he do wickedly, he were not Almighty. *Quã multa non potest Deus, & omnipotens est*? How many things is God *not able to do*, and yet is *Almighty*, saith *S. Austine de Symbolo ad Catechumenos, lib. 1. cap. 1.* So true is it against this second opinion, that *God is not therefore said to bee Almighty, because he is absolutely and simply able to doe all things, whatsoever may be spoken or thought of.*

But why thē is God said to be Almighty? Out of that which is already deliuered, this proposition may be gathered; *God is therefore said to bee Almighty, because he is able to do all such things, as naturally in themselues, and simply, are not impossible with God.* The truth whereof, as it might evidently appeare by particulars, whereon I cannot now stand; so also may it sufficiently be manifest, if in generall only we will consider this *Ableneſſe* of God. I deny not, but earthly man, hard to beleeue the workes of God, in mans eies vnprobable, hath ever beene ready to demand, How? How can this, or these things bee? An *Angell* from heaven may tell *Sarah* of a sonne, after it hath ceased to be with her *after the manner of women*, but shee will *laugh* within her selfe: but shee will say, *what! after I am waxen old*, and my Lord also! Gen. 18. 12. But what saith the Angell

to her; *Shall any thing be hard to the* LORD? vers. 14. God may promise a whole moneths meate to the children of *Israel* lusting after flesh; but *Moses* will hardly beleeue it; but *Moses* will say: *Six hundred thousand footmen are there among the people, among whom I am, and thou saiest, I will giue them flesh to eate a moneth long. Shall the sheepe & the beeues be slaine for them, to finde them? Either shall all the fish of the Sea be gathered together for them to suffice them?* Num. 11. 21. But what saith God to *Moses? Is the Lords hand shortned? Thou shalt see now whether my word shall come to passe, or no*, vers. 23. A Prophet may prophecie in the greatest famine of *Samaria*, albeit an *Asses head*, & *Doues dunge* be bought at an *vnreasonable rate*, that yet to morrow at a certaine howre *a measure of fine flower*, and *two measures of barly* shall be sold at a reasonable rate: but a *great man* will not beleeue it; but a *prince* will say: *though the* LORD *would make windowes in Heaven, can this thing come to passe?* 2. King 7. 2. But what saith *Elisha* to this Prince, *Beholde, thou shalt see it with thine eies, but shalt not eate thereof*, vers. 2.

Distrustfull men, to satisfie our selues in such distrustful reasonings. Heare we what *S. Austin* saith, *Ep.* 3. *ad Volusianum*, concerning the workes of God to vs vnprobable. *Tota ratio facti, potentia facientis: considera autorem, tolle dubitationem:* the whole reason of the doing is the power of the doer, it is God that hath done them. Consider the author, and all doubts will cease. Sing we, with the sweet singer, Exod. 15. 11. *Who is like vnto thee, O* LORD, *among the Gods? Who is like thee?* So *glorious in holynesse, so fearefull in praises, so doing wonders.* Say wee with the *shipmen*, Ionah. 1. 14. *Thou, O* LORD, *hast done as it hath pleased thee.*

This point, as it cannot wel choose, but strike a *terrour* into the seared cõsciences of the *wicked*, because God is able to cast both body and soule into hell fire; so may it well yeeld *comfort* to the *Godly*: *comfort* to the *barrẽ*; for he was *able* to make *Hãnah* fruitfull: *comfort* to the *afflicted*; for he was *able* to deliver *Iob* from his miseries: *comfort* to the *hungry*, for he was *able* to send food to *Elias* by ravens: *comfort* to the *thirstie*, for he was

able

able of an Asses tooth to make a spring of water, to quench *Sampsons* thirst: *comfort* for *all*, for God is *able* to do all in all: *able* to deliver from the fiery fornace, *able* to make the shadow in the diall of *Ahaz*, to run backe 10. degrees: *able* to cause the Sunne and Moone to rest from their courses. Thou haste done great things O LORD, LORD, *who is like vnto thee?* O consider the *Almightinesse* of our God, and say, whether you are not thereby perswaded, that it is *he*, the Lord, and none but *he*, since all worldly helps are vaine, that it is *he*, the Lord, that *will lift you vp?*

A fourth motiue to the same perswasion, is the *willingnes* of God: whereas hee is *most present* with you, *most liberall* to you, *most able* to help you, whē you stand in need, hee is also at all times *most willing* to work your ease; This *willingnesse* of God importeth the necessity of the *fulfilling* of Gods promises, and so concurreth with the second general note, whereof in the next Sermon.

THE FIFTH SERMON ON THE EPISTLE OF SAINT IAMES, CHAP. 4. VERS. 10.

Cast downe your selues before the Lord, and he will lift you vp.

THE second note is, of the certainety of the fulfilling of this promise, concerning our lifting vp. It is not here saide he will *assay*, he will *try*, he will *doe his best to lift you vp*, but simply, he *will lift you vp*.

The *promises* of God, made vnto the sonnes of men, in the word of God are of two sorts: either they haue *a condition* annexed vnto them, or else they are without *condition*: the *Gospel*, which is Gods power to salvation to them that be-

lieue

leeue, is the foundation of the one: the *law* which is his rod of yron, to cruſh them in pieces that tranſgreſſe, is the wel-ſpring of the other. Both one and other aſſuredly true, in their time ſhall be fulfilled. For is the [a] *ſtrength of Iſrael*, as *man*, [b] that *hee ſhould lie*? or as *the ſonne of man* that *he ſhould repent*? Is he not [c] *yeſterday, and to day, and the ſame for ever*? That [d] *was, that is,* and *that is to come*? My meaning is, not only in *ſubſtance*, but in *will* and *intention*, doth he vſe lightneſſe? Are his wordes *yea* and *nay*? Hath he beene knowne to *affirme*, & *deny* too? No. All his *promiſes*, all his *threatnings*, all his *mercies*, all his *iudgmẽts*, all his *words*, yea, all the *titles* of all his words are [e] *Yea* and *Amen*, ſo firmely ratified, that they cannot be broken; ſo ſtãding immutable; that they cannot be changed. [f] *Heaven* and *Earth may paſſe*, they may be changed, they may waxe old like a garment, but *the word of the Lord endureth for ever*.

a 1. Sam. 15. 29.
b Num. 23. 19.
c Heb. 13. 1.
d Rev. 1. 4.
e Rev. 1. 7.
f Mat. 5. 18.

When *Ahiiah* the prophet had foretold *Ieroboam* of his overthrow; namely, that God would *ſweepe away* [g] *the remnant of his houſe*, as *a man ſweepeth away dunge till it be all gone*: that of his ſtocke none ſhould *die in the city*, but the *dogs ſhould eat*; none in the *fields*, but the *fowles* ſhould pray vpon: that there ſhould a *king* come *over Iſrael*, to ſet abroach all thoſe evils; vnwilling to leaue any hope, that this time was not yet to come, that it was far of removed; he correcteth himſelfe with ſuddaine and quicke demaund, and maketh the anſwere vnto it; *what?* (ſaith he) Yea, *evẽ now*, 1. Kin. 14. 14. as if he had ſaid, what? ſaid I, it ſhould come to paſſe thus, or thus? Yea *even now* it is come to paſſe, it is already done. What this Prophet hath ſpoken concerning the Lords threatnings againſt *Ieroboam*, may be verified of all the promiſes of the Lord: ſuch is their certainety, ratified by the Lords owne wordes: *My covenant will I not breake, nor alter any thing, that is gone out of my lippes*, Pſal. 89. 34. confirmed, by his *viſiting of Sarah, as he had ſaide, and doing vnto her, according as he had promiſed*, Gen. 21. 1. allowed of by *Ioſhua's* conſent, when he told the *Iſraelites*, that *there had failed nothing of all the good things, which the Lord had ſaid vnto them*, but *all came to paſſe*, Ioſh. 23. 14. What? ſhall

g 1. Kin. 14. 10

I say then, that Gods promises *shall be fulfilled*? Yea, *even now*; *even now* they are come to passe, they are fulfilled already.

God hath spoken once, and *I haue heard it twice, that power belongeth vnto God*, saith *David*, Psal. 62. 11. and so let mee say, *God hath spoken once, and I haue heard it twice, that truth belongeth vnto God.* God is very *constant* in the performance of his *promises*. To driue it into our conceits hee hath spoken it, *once and twice*: not *once*, but *once and twice*, many times; he hath spoken it eternally, vnmoueably, effectually, without revokemēt: *once* in the law, and *againe*, *& againe* in the Gospell. This sweet milke may be suckt plentifully out of both the breasts of the Church, out of *Moses*, and out of *Christ*; out of the *Prophets*, & out of the *Euangelists*; out of the *Law*, and out of the *Gospell*. O happy are they, that feed only on this milke.

It is commonly said, that *truth* cannot passe forth without contrarieties, and quarrels of iudgement. And so is it here. The *truth* of *God*, the *neuerfading truth* of his *promises*, hath somewhat beene encombred with doubts. This doubt hath especially beene made: *How it may stand with the constance, & truth of the eternall God, to pronounce a iudgement against any man, or place, and not effect it*? or, *to repent for any thing hee hath done, or hath promised to doe hereafter*? For if it bee plaine that God faileth in bringing to passe his iudgements and threatnings, how can I assure my selfe, that he will be *constant* and *faithfull* in his *mercies*, and *promises*? if it bee plaine that hee *repenteth* for any thing that hee hath done, or hath promised to doe hereafter, how can I assure my selfe, that he will not *repent* of those *good promises*, which I account of, as made vnto my selfe?

Now, who knoweth not, how the Lord *repented for making man on the earth*? Gen. 6. 6. how hee *repented* for making *Saule King*? 1. Sam. 15. 11. and how he promised to *repent of good* or *euill*, accordingly as man should repent of, or hold on, his euil? Ier. 18. 7, 8, 9, 10. The LORD said vnto *Abimelech*, *Thou art but a dead man, because of the woman which thou hast taken*, Gen. 20. 3. yet the event fell out otherwise, and *Abimelech* was purged with God. The LORD said to sicke *Hezekias*, put

thine house in order, for thou shalt die, and not liue, Esai, 38.1. yet did *Hezechias* liue fifteene yeares after. The LORD would haue it proclaimed in the streets of *Nineveh*, *Yet fortie daies & Nineveh shal be destroyed*, Ion. 3.4. yet did *Nineveh* escape that plunge, and was reserved to vnderstand of her finall destruction by the ministery of *Nahum*. These places, and the like intimating in some sort both *repentance*, and also *change* of minde and purpose in the LORD of Heauen may be some cause of the former doubt. For satisfying whereof diverse haue answered diversely.

Some answer thus: As the *Spirit* is said *to make request for vs with sighes that cannot be expressed*, Rom. 8.26. so may God bee said *to repent himselfe*. Now the holy spirit cannot bee said to *cry*, as if *it selfe did crie*, or to *pray*, as if *it selfe did pray*, or to *sigh*, as if *it selfe did sigh*; but because it stirreth in the *Saints of God* such affections; and maketh them to *cry*, to *pray*, and to *sigh*. And so they vnderstand that other place of St *Paul*, Eph. 4.30. *Grieue not the holy Spirit*, that is, say they, take heed that by your wicked liuing, yee offend not the *Saints of God*, in whom the *holy Spirit* dwelleth. In their application they say, that God may then be said *to repent*, when he maketh *his children*, in whom he dwelleth, *to repent* for their sinnes.

But this exposition, albeit in some places it may haue good vse, as in those before cited *of the holy Spirit*: yet may it not generally be applyed to all such places, wherein God is said to *repent*. It *repented* God that *he made man*, Gen. 6.6. Here this sense may not bee admitted: to say, it *repented man* that God made *him*: for it *repented God himselfe*, that he made *man*. It *repented* God also, that hee had made *Saul* king, 1. Sam. 15.11. neither here may this sense be admitted, to say; it *repented Saul* that God had made *him* King: for it *repented God himselfe* that he had made *Saul* King. I will speake suddenly *against a nation, or against a kingdome to plucke it vp, to root it out, and to destroy it*; but *if this nation against whom I haue pronounced, turne from their wickednesse, I will repent of the plague, that I thought to bring vpon them*, saith the Lord, Ierem. 18.7. nor here may this

this sense bee admitted, to say; *the people should repent* of the plague, which the Lord had thought to bring vpon *them*: for it is *God himselfe, that will repent* of the plague, which hee had thought to bring vpon the people. I deny not, but God may truely be said, to doe that which hee maketh vs to doe; but to say, whatsoever God may be said *to doe*, therefore hee may bee said *to doe it*, because he *maketh vs to doe it*; this is vtterly to be denyed.

Others answer thus: God may then bee said *to repent*, and to *change his mind*, when *things themselues be changed*. For example sake: as long as men ly wallowing in their sinnes, *the wrath of God*, Gods scourges shal be vpon them: such is *the wil of God* revealed in the Law. But when men shall *repent them of their sinnes* committed, God also shall *repent* him of his fore-threatned plagues; when men shall be *changed*, there shal be a *change* also, not in the *will of God*; for that is impossible; but in the wrath of God: his curses shall be turned to blessings. And this sense is tolerable in the place before cited, Ierem. 18. 7, 8. *I will speake suddainely against a nation, or against a kingdome to pluck it vp, to root it out, and to destroy it: but if this nation against whō I haue pronounced, turne from their wickednesse, I will repent of the plague, that I thought to bring vpon them*; because *they are changed*, from worse to better, *my curse shall bee changed* into a blessing: *I wil repent of the plague, that I thought to bring vpon them*. And in the 2. verses following; 9, 10. he saith, *I will speake suddenly concerning a nation, and concerning a kingdome, to build it, and to plant it; but if it doe evill in my sight, and heare not my voice, I will repent of the good, that I haue thought to do for them*: because *they are changed* from better to worse, *my blessing* shall also *be changed into a curse*; *I will repent of the good that I haue thought to doe for them*.

This exposition howsoever it be naturall to this place, may not generally be fitted to all other places. I deny not, whē *men repent* themselues of their sinnes committed, but that *Gods sentence*, in regard of any *eternall* punishment to bee inflicted on them, *shall be changed*; but to say, that his *sentence* in regard of

temporary punishments shall bee *changed*, is more then I dare, as long as I thinke of the *continuall afflictions*, wherewith godly hearts haue dayly beene tryed.

Others answere thus: God may be said *to repent*, as he is said *to be angry*, & *ielouse*. Where we may note that these attributs, and all other like these, must be taken ἀνθρωπόπαθως, as if they were vsed for mans easier vnderstanding. It is a common thing for God, in his holy word to apply himselfe to our capacities, and to attribute to himselfe such things, as are vsuall in the course of our liues. For instance: because men vse not *to bee revenged on others*, except they be *angry*, therefore when God *revengeth* our wickednesse, he is said *to bee angry*. Againe because men by their *exceeding care* they haue *to keepe their wiues chast*, doe get to be called *iealous*: therefore God caring in like sort *to keepe his spouse chast*, to preserue his Church spotlesse, is called also *Ielous*. So is it here. Because men vse not *to change* their former purposes & intents, except it *repenteth them*, that they had so purposed and intended before; therefore God is said also *to repent*, when he altereth not his *will*, for that is *vnchangeable*; not his *decree*, for that *cannot bee altered*; but the *thing* which he had *promised*, or *threatned*. Thus is God truely said *to repent*, according to St *Austines* discourse, *Lib. 83. quæst. qua. 52.*

Now, touching the word of the Lord, which came to *Abimeleth*, *Hezechiah*, and *Nineveh*, and was not fulfilled, & therfore to carnall eies might seeme to make much against the cõstancie and truth of the *eternall God*: the Schoolemen teach thus: [a] *Aliud est mutare voluntatem, aliud velle mutationem*: it is one thing *to change the will*, another thing *to wish that a change should be*. God *will* haue the *law*, and the ceremonies *at one time*, *gospell* without ceremonies *at an other time*: this was his *will* frõ everlasting, constant, and vnmoueable, that in their severall courses both should be. There may be a *change* in the *matter*, and *subiect*, yet not a *change in him, that disposeth it*. Our *will* is, in *winter* to vse the *fire*, in *sommer* a *cold*, & *open aire*; the thing is *changed* according to the season: the *vnseasonableness* of

[a] *Aquin. 1. q. 19. art. 7.*

of the sommer craving fire, & the *warmth of the winter* needing none, will argue the *thing changed*; but our *will*, whereby we haue decreed and determined in our selues, *so to doe*, remaineth the same. So writes *S. Austine* to *Marcellinus*: The husbandmā *at one time* soweth, *at another time* moweth, *at a third time* dūgeth his fields: according to the diuersity of times, *his workes are changed*. Shal we say then, that the art of husbandry is chāged? No: nor yet the *will* of the husbandman. This is the groūd of it; *A mutatione effectuum non valet consequentia ad mutationem causarum, voluntate liberâ operantium*: let the causes be free-working wils, howsoeuer the effects may be *changed*, they shall stand *immutable*.

Some teach thus: the *decrees*, and *purposes* of God consist of two parts: the one whereof God *reuealeth* at the first, and the other he *concealeth* a while, & keepeth in his own knowledge: as in the action enioined to *Abraham*, Gods purpose was two-fold, 1. *To try his obedience*, 2. *To saue the childe*: and if any shal impute it to vnconstancie thus to *bid*, and *vnbid*, he may know that the *will* of the Lord was not fully vnderstood in the first part. Hitherto belongeth that which *S. Gregory* hath, *lib.* 20. *moral. cap.* 23. *Nouit Deus aliquando mutare sententiam, sed nūquam nouit mutare consilium*. God changeth his *sentence pronounced* sometimes, but neuer changeth his *counsaile intended*.

By this *counsaile intended*, hee meaneth that *decree of God*, which from all eternity he hath made & established with himselfe, concerning any thing to be done according to the *good pleasure* of his will: yea, by this counsaile he meaneth the very *will of God*, which is holy, is *pure*, is *perfect*, *eternall*, *everlasting*, *from al beginning*; according to which his doings are *incomprehensible*, his iudgements *secret*, his waies *past* finding; by which he *ruleth* all, he *governeth* all, he *guideth*, and *protecteth* all, in which all things are, *as they are*. This his *will*, this his *counsaile* is alwaies *fulfilled*; no man *hindreth* it, no man *stoppeth* it.

By the *sentence of God* pronounced, he meaneth his *sentence passed*, concerning punishment to be inflicted vpon any, either in regard *of mans deserts*, or *in relatiō to second causes*. In regard

of mans deserts: so was the *sentence passed* against NINEVEH: *yet 40. daies, and Nineveh shalbe destroied.* The sinnes of *Nineveh* were winged sinnes; they flew vp aboue the top of *Carmel*; they aspired and pressed before the Maiesty of Gods owne throne; they cried out in the eares of God, & enforced him to passe his *sentence: Yet 40. daies and Nineveh shalbe destroyed. In relation to two causes*: so was his *sentence passed* against *Hezechias. Put thine house in order, for thou shalt die, and not liue.* The kings sickneſſe was such, such was the weakenes of his bodie, such was the extremity of his diseaſe, as that the *Prophet* had good reason to warrant his prophecy: *Put thine house in order, for thou shalt die, and not liue.*

Here may we see a manifest difference betweene Gods *decrees*, and his *menacings*, betweene his *counsails*, and his *threatnings*. betweene his *secret will*, and his *revealed will*. Vnmoueable are his *decrees*, but his *menacings* changeable; vnmutable are his *counsails*, but his *threatnings* variable; his *secret wil* may not, when his *revealed will* shall, bee altered. One might haue said, and haue said truely both waies, *Lazarus shall rise againe, and Lazarus shall not rise againe.* Esteeme it by the power and finger of God, *it shall be*; but leaue it to nature, & to the arme of flesh, it *shall never bee. Esay* might haue said, & haue said truely both waies: *Hezechias shall die*, and *Hezechias shal not die*: looking only to nature, and to the arme of flesh, he could say no otherwise, but *Hezechias shall die*; but looking to the might, and mercy of God, who received the praiers of the king, hee must needs haue said, & said truely, *Hezechias shall not dy. Ionas* might haue said, and haue said truely both waies; *Nineveh shal be destroied*, and *Nineveh shall not be destroied*; the sinnes of *Nineveh* might haue warranted the one, and Gods mercies the other. Gods *decree*, Gods *counsaile*, Gods *secret will* reserved salvation for them, against whom his *menacings*, his *threatnings*, his *revealed will* proclaimed destruction.

Others teach thus: In most of the Lords *threatnings* there is a *conditiõ annexed*, which alwaies is not expreſt, but somtimes vnderstood: and it is, as *hinges to adore*; it turnes forwards or back-

backwards the whole matter. Where we must not forget, that a conditionall sentence putteth no certainty; *nihil ponit in esse*, as the schoolemen speake; it forceth nothing, but accordingly as the *condition* shall be either broken, or kept. The Lord saide to *Abimelech*: *Thou art but a dead man*, his meaning was; *except thou restore to Abraham his wife*: *Sarah* was restored, and *Abimelech* purged with God. The Lord said to *Hezechiah*, *Put thine house in order, for thou shalt die, and not liue*, his meaning was; *except thou be humbled before me* by praier: *Hezechiah* was humbled, and lived fifteene yeares after. The Lord would haue it proclaimed in the streets of *Nineveh*, *Yet 40. daies, and Nineveh shall be destroied*: his meaning was, *except Nineveh repent*: *Nineveh repented*, and was reserved to vnderstand of her finall destruction by the ministery of *Nahum*.

Thus, I hope, that the afore-cited places are answered, and that the doubt arising from them is cleared. So it remaineth, that we beleeue Gods promises to be certaine, full of constancie, and full of truth. It was *Balaams* confession: *God is not as man, that he should lie, neither as the sonne of man, that he should repent: hath he said, and shall he not do it?* and *hath he spoken, and shall he not accomplish it?* Num. 23. 19. It was *Samuels* confessiō; *Indeed the strength of* Israel *will not lie, nor repent: for he is not as man, that he should repent*, 1. Sam. 15. 29. It was Gods own protestatiō *my cōsel shall stand, my wil shall be done: as I haue spokē, so wil I bring it passe; as I haue purposed, so wil I do*, Esai. 46. 10. 11.

If for *Balaams* confession, if for *Samuels* confession, if for *God* his owne protestation, we will not beleeue the certainety of *Gods promises*, what shall I say? Surely that the spirit of incredulity, which possessed *Pharaohs* heart, hath also possessed ours. He was *preached vnto*, not only in the name of the Lord, and with kinde exhortation, as: [a] *Let my people go*: not only by threats, & sentences of iudgment, but also by apparent *plagues* (and what *preaching* can be more effectuall?) by [b] *frogs*, by *lice*, by *flies*, by *grashoppers*: *morraine*, *botches*, *darknesse*, *haile stones*, *blood*, & *death* it selfe, were arguments of perswasiō. But could all these things moue him? No: but *the first time* he returned in-

[a] Exod 5. 1.

[b] Ex. c. 8. &c.

to

to his house and *hardned* his heart; *the second time* whē he saw he had rest, he *hardned* his heart againe: *the third time* his heart remained *obstinate*; so likewise *the fourth time* (though especial warning was given him, as: *Let not Pharaoh from hence forth deceiue me any more*;) yet this *fourth time* he returned into his house and *hardned* his heart againe.

We also haue been daily *preached vnto*, not only in the name of the Lord, and with kinde exhortation, as; *Amend your liues for the kingdome of God is at hand*; not only by *threats*, and *sentences of iudgement*; but also by apparent *plagues* (& what *preaching* can be more effectual?) by *warre*, by *sickenesse*, by *famine*, as so many arguments of perswasion. But could al these things moue vs? No: but the first time from this place and the like, we returned to our houses, & *hardned* our hearts: the second time when we saw wee had rest, we *hardned* our hearts againe; the third time our *hearts* remained *obstinate*; & likewise the fourth
Gal. 3. 10. time, (though especiall warning were given vs, as: *Cursed is euery man, that continueth not in all things, which are written in the booke of the law, to do them*) yet this fourth time also, haue we returned to our houses, and *hardned* our hearts againe: and so returne we still, and *harden* our hearts still, as if we meant to build vp *incredulity*, as high as ever *Babel* was intended, evē vp to Heaven, and there to defie *God* to his face.

What may be thought of this? Even what *S. Paule* hath said, 2. Thess. 3. 2. *All men haue not faith.* If we looke to the infancie of the world, God sent his *Patriarches*, and found *not faith*: if to the generation following; God sent his *Prophets*, and found *not faith*: if to the succeeding age, God sent his own *Sonne*, and found not *faith*: And *when the Sonne of man commeth* againe,
Luk. 18. 8. *shall he find faith on the earth?* So contrary is it to our corrupt natures, to beleeue any thing, which by discourse of reason we cannot comprehend, or wherewith by custome, and experience we haue not beene invred.

In this generall defect what shall we doe? It is no bad counsell, to lay before our eies the example of our Father *Abraham* for imitation. A promise was made to him, Gen. 15. 5. *thy seed*

shall

shall be in number as the starres in heauen. Faithfull *Abraham* considered not his *owne body*, even now *dead*, being almost an hundred yeares old; neither the *deadnesse* of *Sarahs wombe*, but *beleeued* the promise of God. Afterwardes this *promise* was more particular: *In* Isaac *shall thy seed bee called*, Genes. 21.12. here also was he strengthned in *faith*, and gaue the glory vnto God. At last a charge is given him: *Take now thine onely sonne Isaac, whom thou louest, and get thee vnto the land of Moriah, and offer him there for a burnt offering, vpon one of the Mountains, which I shall shew thee*, Gen. 22.2. What? must *he*, in whose loynes the treasure of the whole world lieth hidden, must *he*, of whom the promise was so lately made, must *Isaac* now bee slaughtered? Yea, *Abraham* perswades himself it must be so; & is ready to lay the knife to the childs throat; and yet beleeueth he, that in this same *Isaac* all nations of the earth shall be blessed: and yet beleeueth he vnder hope against all hope, that in this same *Isaac*, his seed shall be called: hee perswades himselfe that God will rather raise *Isaac* out of the ashes, then faile of his *promise*,

See we not in this patterne, how we ought to be affected towards the *promises of God*? we must *beleeue them*, even *against hope*, being fully assured, that he who hath *promised*, is *able* also *to performe*. What if *tentations* assayle vs? What if *sinne* dwel in vs? What if the *Law* accuse vs? What if *death* it selfe doe even devoure vs? Shall we therefore doubt of *Gods promises*? No: we must *beleeue them*, even *against hope*, being fully assured, that he who hath *promised* is *able* also to *performe*, & not that only, but *willing* also *to performe*. Hee is a *Lord* of *mercy*; with him is *plentifull redemption*. *Redemption* a thousand waies: *redemption* by nature, and *redemption* against nature; *redemption* by hope, and *redemption* against hope: *redemption* by things that are, & *redemption* by things that are not. *He hath alwaie beene mindefull of his covenant, and promise, that hee made to a thousand generations*. He *promised salvation* to *Israel*, and effected it in the midst of the redde Sea: *promised salvation* to his children, and brought it to passe in the fierie oven: *promised salvation* to his

Psal. 130.7.

Psal. 105.8.

Prophet, and wrought it in the Lions den. O! let the *willingnes* of so powerfull a God moue you to beleeue his promises. Hath he PROMISED *to lift you vp? He will lift you vp.* Nor *Sea*, nor *fire*, nor al the *Lions* in the Forrests, nor al the *lets* in the world shall withstand him, he *will lift you vp*, but you must stay a time then. And this is my third note.

Dwell in this land, and I will be with thee, and blesse thee, saith the LORD vnto *Abraham*, Gen. 26. 3. Without doubt it is a great blessing of God vpon his children, when they abide *where God appointeth them.* If wee carue vnto our selues, it shall be vnto vs according to our boldnesse. But if we *tarry Gods leasure*, if we follow *his calling*, and vse *his direction*, surely it shall be vnto vs, there, whersoever we shal be, according to *mercy*. So was it to *Barzillai* when he would bee exalted, 2. Sam. 19. 33. So was it to the *Shunamite*, when shee cared not for preferment, 2. King. 4. 13. So was it to the *Disciples*, when they were willing to leaue all, Luk. 5. 11.

It may be thou art *poore*; So were the *Smyrnians*: dwell in thy povertie, and be content as they were, and then what God
Rev. 2. 9. said to them, shall be said to thee: *I knowe thy povertie, but thou art rich.* It may bee thou art *afflicted*. So were the *Apostles*: dwell in thy *afflictions*, and be *content* as they were, and then
Act. 5. 41. shalt thou *reioyce* in the midst of them all. It may bee thou art *spoiled* of thy sonnes and daughters, and of all thy substance; Such was *Iobs* lot: dwell in these thy *losses*, and be *content* as he
Iob. 1. 21. was, & even then shalt thou say; *blessed be the name of the Lord.* Dwell where God placeth thee, and he will bee with thee, and will blesse thee. *Dwell in the land*: it is *Davids* counsell, Psal. 47. 3. His inducement is: *and verily thou shalt be fed. Dwel in the*
* Psal 37. 1. *land*] * Fret not thy selfe because of the wicked men; envie not their prosperitie; be not grieved because they florish; for they
* Vers. 2. shall soone * be cut downe like grasse, they shall wither as the greene hearbe; yea, they shall bee so cut off, as that they shall not liue out halfe their daies: but *dwell thou in the land*; commit thy way, thy selfe, thy life, and all thy affaires vnto the Lord: wait patiently vpon him; tarry his time; and hee shall giue thee

thine

thine hearts desire: *verily you shall be fedde.*

I deny not, but that the consciences of the godly can hardly be quieted, so long as they feele Gods wrath against themselues. For thus we read in the prayer of the Church; LORD, *how long? wilt thou be angry for ever? shall thy iealousie burne like fire?* Psal. 79. 5. LORD, *how long? How long* wilt thou withhold thine helpe and aid from vs, and let the wicked insult over vs, as they doe? *Wilt thou be angry for ever?* Wilt thou never put an end to our miseries, those testimonies of thy heavy wrath, and continuall anger against vs? *Shall thy iealousie*, over thine owne glory, and vs also, (even for our good could wee see it) shall it *burne like fire?* shall it consume vs vtterly, as the fire doth every thing that is before it? I deny not, I say, but that the cõsciences of the Godly, sometimes disquieted with the feeling they haue of Gods wrath, may enforce them to breake out into these, or the like speeches: but assured I am, they should in all hope and patience wait vpon the LORD, who by his *Prophet*, Ps. 37. 10. hath thus spokẽ to alay this their impatiencie: *Yet a little while, and the wicked shall not appeare: looke after his place, and hee shall not be found. Yet a little while*] vnderstand, wait thou in hope, & patience, *and the wicked shall not appeare*] nor hee, nor any of his posteritie shall be left among the sonnes of men: *looke after his place*] see now, whether thou canst finde the place of his abode, seeke with all thy diligence, and *thou shalt not finde him*] for hee is perished as * *the fat of lambes*, even *with the smoke is he consumed*; vtter destruction is befallen him, for as is *the fat of lambs*, even so is he *perished*; sudden *destruction* hath overtaken him, for as *is the smoke*, even so is he consumed. * Psal. 37. 20.

Be it then *true* (as needs it must be *true*) that the *face of God is for ever against them that do evill, to cut off their remembrance from the earth*: & grant wee that hence it followeth (as needs it must follow) that therfore the *godly*, haue no cause to envy the *prosperity* of the wicked, but rather to pity them: what remaineth, but that we consider, how the *distressed child of God*, even falling downe vnder the burden of his miseries, because hee seeth no helpe neere at hand, may find comfort?

To let passe those many *ends*, for which it hath pleased God to lay his *crosses* vpon his children, wherof every *end* duly considered, would be an argument of force sufficient to worke patience in the most afflicted: let vs briefly consider two propositions, both pointing at the time, when Gods promises shalbe made good vnto vs.

1 *God oftentimes withdraweth himselfe, & his gracious help from his children, to make them the more earnest in seeking to him.*

2 *God oftentimes deferreth his helpe till greatest necessity.*

Touching the first; namely, that *God withdraweth himselfe, & his gracious helpe from his children, to make thē the more earnest in seeking to him*, we haue the confession of Christs own *spouse*; who opening the dore of her hart to her welbeloved, that was now past and gone, and making diligent search to finde him, *her soule so loved him*, speaketh thus, Cant. 3. 1. *I sought him, but I found him not*: and againe, Cant. 3. 2. *I sought him, but I founde him not*: and so likewise, Cant. 5. 6. *I sought him, but I coulde not finde him; I called him, but he answered me not*. Wee haue also *Davids* protestation: *In waiting haue I waited for the* LORD, I haue *waited pacitntly for him*, Psal. 40. 1. And we haue the doctrine of the whol Church, against which the gates of Hel shal never be able to prevaile: *The Saints of God, howsoever they fal not finally in the end, nor vtterly at any time, doe notwithstanding fall grievously, do fall dangerously*: so, that for a time they may seeme to be forsaken of God. But this *misse* of Gods presence and favour, maketh them the *more earnest* in seeking to him. So the Spouse sought, and never left seeking, till shee had founde her *best-beloved*: and *David* waited, and never left waiting, till the Lord had *enclined to him*, and *heard his crie*: and Gods *holy ones*, fallen thus grievously, thus dangerously, do request, and never leaue requesting with vnexpresseable sighes, till God come with his right hand stretched-out *to lift them vp*. So true is this first proposition, *God oftentimes withdraweth himselfe & his gracious helpe from his children, to make them the more earnest in seeking to him.*

The second was this; *God oftentimes deferreth his helpe till greatest*

greatest necessity. We read, when the *king* of *Assyria* had invaded the *kingdome* of *Ezechiah*, wonne his cities, subdued his country, conquered his people, and had made him destitute of all *helpe*, that then the LORD raised vp the *king* of *Ethiopia* to cal the *Assyrians* from the siege of *Ierusalem*, 2. King. 19. 9. We read, when *David* had beene chased, as *a bird by the fowler*, frō country to country, first to *Samuel* in *Ramah*, then to *Achimelech* in *Nob*, afterwards to *Achish* in *Gath*, sometimes into a *caue*, sometimes into a *wilderneſſe*, that then the LORD delivered him, and set his feet *in a large roome*, Psal. 18. 36. Wee read, when *Abraham* was at the very instant to kil innocent *Isaac*, lying vpon the fagots, that then the *good will* of him, that dwelt in the burning bush, sent a *Ramme* into a neare bush to be sacrified in steed of *Isaac*, Gen. 22. 13. Could any haue thought, that an *East winde* should haue filled the campe of Israell with * *Quailes*? Many a blast had *that winde* blowne before, but never *Quailes*. Could any in that great want of bread in the wilderneſſe haue looked for * *Manna* from Heaven? Many a *dewe* and *frost* had they seene vpon the ground before, but never the like. Durst any presume to thinke, that *Iordan* should run back, that the *red Sea* should devide it selfe; never did they so before, yet now * *Iordan* runneth backe, the *red* * *Sea* devides it selfe. The *Babylonians* woulde haue sworen that the *Lions* shoulde haue devoured *Daniel*, and the *fire* the *three children*; yet against nature, the [a] *Lions* became *meeke*, and the [b] *fire merciful*, when they were to deale with the servants of the most Highe. Excellent is that of CHRIST, sleeping in the ship on a pillow, suffring his disciples to be so long tossed with the violence of the Sea, till they cried out, LORD *saue, we perish*: for now in this extremity, hee *awaketh*, *rebuketh the windes, stilleth the stormes* of the Sea, and causeth a peaceable calme to follow, Mat. 8. 23. I shal not need to trouble you with the remēbrance of *Sampson*, of *Iob*, of *Peter*, of *Paule*, of *Lazarus*, and manie others, miraculously aboue all hope freed from *thirst*, from *miseries*, from *imprisonmēt*, from *shipwracke*, from the *graue* it selfe; and the like: out of that which is before delivered, the truth of

* Ps. 105. 40. Exod. 16. 12.
* Exod 16, 15 Ps. 105. 40.
* Ps. 114. 3, 5.
* Ps. 136. 13. Ex. 14 21, 22.
[a] Dan. 6, 18.
[b] Dan. 3. 26.

the ſecond propoſition may be inferred. *God oftentimes differreth his helpe till greateſt neceſſity.*

Both theſe laide to our heartes and conſciences, and duely thought vpō, wil affoord comfort to our moſt fainting ſpirits; for that they will ſtay our mindes on the leaſure of the Lorde. Thus ſhould we thinke with our ſelues; are we better then *the ſpouſe of Chriſt*? better then *David*? better then *any other* the children of the Lord? If not: then in our greateſt afflictions, in the deepeſt griefe of our conſciences, voide of all ſpiritual cō-fort, learne we of the *ſpouſe*, to *ſeeke* and never *leaue ſeeking*, til we finde our *beſt-beloved*; learne we of *David* to *waite*, and never *leaue waiting*, till *our God* encline to vs, and heare our crie. learne we of the *reſt of Gods children* to *requeſt*, & never *leaue requeſting* with vnexpreſſeable ſighes, till *God* come with his right hand ſtretched-out *to lift vs vp*.

Why ſhould we at the firſt looke to haue our deſires? *Abraham* was *old* before he had any children, and ſo was *Zacharie*, and yet in the end the Lord *promiſed*, and alſo *performed*. It is a certainety, when we haue *leſt hope* for obtaining our deſires, we may *ſooneſt* receiue them. God vſeth not at the firſt to grant our requeſts, but differreth them for the triall of our *faith*, and *patience*, that like as the *wheat corne* groweth not til it be *dead*; ſo *his workes* may not anſwere our *expectation*, till they ſeeme to vs *vnpoſſible*. And therefore as *Iudeth*, chap.8.14. ſpake vnto the governour of *Bethulia*, ſo let me to you, my brethren, provoke not the Lord our God to anger; the words are in the latter end of the 14. verſe; My brethren, *provoke not the Lord our God to anger*, it followeth; *for if he will not helpe vs, within theſe fiue daies, he hath power to defend vs when he will, even every day, or to deſtroy vs before our enimies. Do not* you therefore *bind the counſels of* the Lord *our God*, bind not the counſels of the Lord our God. *For God is not as man, that he may threatned, neither as the ſonne of man to be brought to iudgement; therfore let vs waite for ſalvation of him, and call vpon him to helpe vs, & he wil heare our voice, if it pleaſe him*; he wil heare our voice, if it pleaſe him.

Therfore be of good comfort, you that now *ſorrow*, for you ſhal

shalbe *comforted*; you that now be *hungry*, for you shal be *satisfied*; you that now *weep*, for you shal *laugh*. The Lord wil shortly come, *beare but a little*, and in his time all shall be well with you, *all teares shall be wiped from your eies*, and be you assured, that whatsoever he hath *promised* to you, (so *true* is he, so *good* is he, so *himselfe* is he, so *constant*, so *vnmoueable* is he) it shal be *fulfilled*; the LORD will rise earely to do it: he will set *wheeles* as it were, to his *power*, and *goodnesse*, that he may *speedily* bring it to passe. And hath he *promised* in his good time *to lift you vp*? So will he *lift you vp*.

Now a word or two of the thing he *promised* vnto you: it is your *exaltation*, your *lifting vp*.

Where we must be warned, not to dreame of any *temporary* exaltation, of any *worldly* lifting vp, like the Iewes who dreamed of the restitution of *Davids kingdome*, Mark. 11. 10. or like the *Apostles*, who looked that *Christ* should shortly *restore the kingdome to Israel*, Act. 1. 6. *Preferments* should not be aimed at: *ambition* should be put apart from vs, for our *exaltation* is spirituall, we shall *be lifted vp*, but in a *spiritual* sense.

I deny not, but it is God, that advanceth the heads of the mighty over their brethren: by him *kings reigne:* and true it is, *preferment* is neither from the * *East*, nor from the *West*, nor frō the *South*; *God is iudge*, he maketh *low*, and he maketh *hie*; he is the bestower of all *temporall blessings*. Yet withall I know that such his blessings are bestowed in *common*, as well on the wicked, as the godly: the *Sunne* shineth as well on the evil, as on the good: the *raine* falleth as wel on the vniust, as the iust. God bindeth not himselfe, either to *one*, or *other*, but storeth vp his *blessings* for both: *health*, *wealth*, *honour*, and *whatsoever else*, this world may affoord, he storeth vp for *both*, iust and vniust, good and evill, according as himselfe shal dispose to *both*. Certaine it is he will dispose to both sorts; but to whom of both sorts he will dispose, it is not *in man*, nor in any sonne of man, to discerne. * Psal. 75. 6.

Set we then our hearts at rest, for any assurance wee haue of these *temporall blessings*: without doubt our *exaltation* is *spiri-*

tuall.

tuall, and so shall we be *lifted vp*. The holy are vouchsafed to enter into the kingdome of God, but wee know, this entrance must be *through many afflictions*, Act. 14. 22. Through *persecutions*, and *tribulations*, 2. Thess. 1. 4. *All that will liue Godly in Christ Iesus, shall suffer persecution*, 2. Tim. 3. 12.

Giue care yee *faint spirits*, be strengthened yee *weak hands*, yee *feeble knees* receiue comfort. Is it true indeed, that the godly must be known by the badge of *afflictions*, of *tribulations*, of *persecutions*? Yet be yee not dismaide. Be the burdē you beare, never so vnwildy, be it never so heavy; there is one in Heaven (& he can come a pace, for he *flieth vpon the wings of the winde*) who is able to master it, & to lighten it. And therefore though we walke *in the very shadow of death*, we must not take discomfort at it.

The Lord sitteth aboue the water flouds, hee commandeth the Heaven, the Earth, the Sea, and all that in them is. Never will he *forsake* his children, neither in *health* nor *sickneſſe*, *light* nor *darknes*, *in the land of the living*, nor *in the land of forgetfulneſſe*.

But be it, we are not set free from our miseries; be it, I saie, that God suffereth vs, as he suffered *Stephen* to be stoned; or as hee suffered *many his blessed Martyrs*, to bee stretched on the racke, to be burnt with fire, or more grievously to be tormented, yet must we be full of comfort: for God hath, doth, & yet *hereafter will deliver his children*, and yet hereafter will deliver vs, not only from the *death of our bodies*, when *wormes*, & *rottenneſſe* shall haue made their last *prey* vpon vs, but from the *death of our mindes* too, from that *death*, I say, whereby the *spirit* is buried vnder *sorrowes*, and findeth no creature in *Heavē* or *Earth* to giue it comfort.

Content we then our selues for any assurance he haue of any *temporall exaltation*, it is manifest *our exaltation* is *spirituall*, & so shall we *be lifted vp*. So shall *we be lifted vp*, from mortalitie, to immortalitie; from this vale of miserie, to the citie of happineſſe, *Ieruſalem*, which is aboue; from a momentary life, to life eternall. Which eternall life though we cannot fully possesse as

long

long as *this flesh* encombreth vs, yet in *this flesh* also in part we doe enioy it. For in *this flesh* we knowe God to be the only very God, and whome he hath sent IESVS CHRIST. And this is life eternall, saith *Christ* himselfe, Ioh. 17.3.

Hitherto belongeth that which is written, 1. Cor. 13.9. *wee knowe in part*, and *we prophecie in part*. And Colos. 1.13. God hath *translated vs into the kingdome of his deare sonne*, and 1. Ioh. 3.14. *wee knowe that we are translated from death vnto life*. Other like places might bee alleaged: but these may suffice to shew, that even in *this life* we haue a *feeling* and a *tast* of *eternal life*: and therefore, that even in *this life* our *exaltation* is begun, which then shall be perfected, when we shall *be lifted vp* from *mortalitie* to *immortalitie*; from this *vale of miserie* to that *citie of happinesse*, IERVSALEM, which is aboue; from a *momentarie* life to life *eternall*. Gratious God, make vs so to *cast downe our selues before thee*, that thou in thy good time maist lift vs vp.

EST DEO GRATIA.

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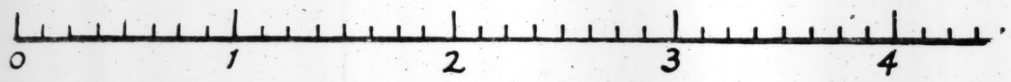

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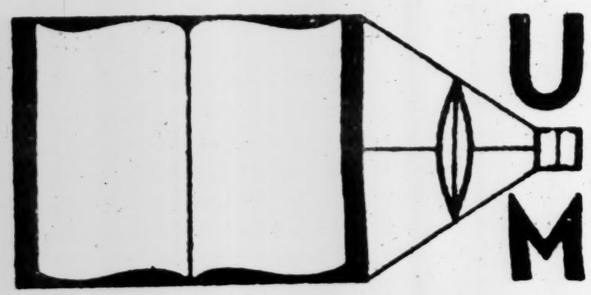

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